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A COMPENDIOUS  
HEBREW LEXICON,

ADAPTED TO THE

*English Language,*

*AND COMPOSED UPON A NEW, COMMODIOUS PLAN;*

WITH

A BRIEF ACCOUNT OF THE CONSTRUCTION AND RATIONALE OF THE HEBREW TONGUE.

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By SAMUEL PIKE.

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TO WHICH ARE ADDED,

*A COMPENDIOUS GRAMMAR,*  
AND RULES FOR FINDING THE ROOT.

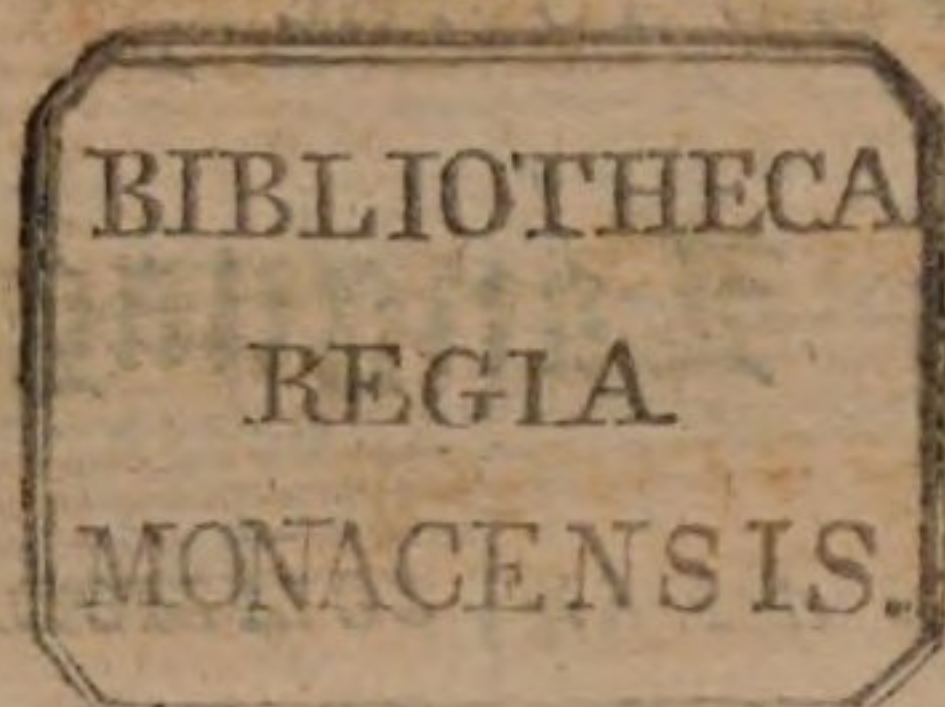
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A NEW EDITION, CORRECTED.

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GLASGOW,  
PRINTED IN THE COURIER OFFICE,  
*FOR WALTER M'FEAT & COMPANY,*  
BOOKSELLERS, TRONGATE—1802.







# PREFACE,

EXPLAINING

## THE PLAN AND USE

OF THE

## LEXICON.

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THE late learned Doctor *Taylor*, in the Preface to his Concordance, very judiciously remarks, that, “In other Lexicons, the conjugates and derivatives of Hebrew words are not to be found, but under their proper roots; and therefore, before a man can readily use his Lexicon, he must be well acquainted with the several structures and variations of Hebrew words: that is to say, he must be a considerable proficient in the language. This must needs be a great embarrassment to a learner. And though there are rules for finding the roots, they are so tedious, and oblige one to spend so much time in turning over the Lexicon, that it is very disgusting and discouraging.”

The reason why the method of investigating the root is so tedious and discouraging is, because a vast number of the Hebrew roots frequently lose, drop, or change some of their radical letters in their formations; particularly the first radicals ו and י, the second radicals י and ו, and the third radical ך, as also the second radical doubled. So that when upon the removal of the serviles, there are but *two* Radicals remaining, which happens *very frequently*, there may be occasion for making seven or eight trials, ere the learner succeeds in finding the root he wants: for, according to the construction of the Hebrew, it is in some measure uncertain whether the root is to be compleated, either by doubling the second remaining radical, or by affixing the ך, or by inserting between

A 2

these



these two radicals a ך or a ך, or by prefixing the ך or the ך: besides, the ך, whether it be the first or the last radical, is often dropped; and there are some other occasional irregularities. So that, if we should for instance, fix upon גל, and consider it as standing for any two permanent radical letters, it is uncertain, whether the root be גל, גלל, גלה, גול, גיל, יגל, נגל, אגל, or גלא.

Every learner then would surely be glad to be spared the trouble and fatigue, which such a rule necessitates, being desirous to find at first sight or trial, what he is seeking for.

To remedy this inconvenience, Dr. *Taylor* has added a copious alphabetical index of Hebrew words, whose roots are difficult to be investigated, directing to the roots and places where such words are to be found in his Concordance. “ This (says he) will greatly facilitate the  
“ learning of the Hebrew, and is such an advantage  
“ which no other Lexicon, that the author hath seen or  
“ heard of, will afford.”

This very index of his takes up no less than *nineteen* sheets in folio; a much larger number of sheets than the whole of this Lexicon contains: while the end aimed at thereby, is fully and clearly answered in the present Lexicon, by its being formed upon the following plan.

I have cast together into one paragraph *all* those several roots, which have the same two permanent radicals. These are indeed sometimes more, and sometimes fewer, and in all the possible varieties: but, on every such event, it is in some measure dubious in which of the several ways the root is to be compleated. But by means of this association, the learner will find the root *at once*, only by turning to those two radicals, which he has visibly before him in the Hebrew Bible. And to prevent all confusion, I have kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them as much as could be convenient, in the same uniform order: placing first, the two permanent letters, if they by themselves make a root; then, the root wherein the second radical is doubled;  
next,



next, where the third radical is ה; after that the root or roots, in which the ו or י are inserted as the second radical; and placing such roots last as are compleated by prefixing י or נ or א: for instance, under those two permanent letters כל, where there are no less than eight roots thrown together, they are placed in the following order; כלל, כלח, כול, כיל, יכל, נכל, אכל, and כלא.

As the quiescent and defective verbs are associated together in this manner, the learner will easily conclude that he may, in using this lexicon, for the most part, cast aside as if servile, the third radical ה, the second radicals ו and י, and the first radicals י and נ; and look into the Lexicon only for the two permanent radicals. However, in all cases without exception, he may turn to the Lexicon for those letters, which remain after the removal of the serviles, and he will either find, or be immediately directed to the root; there being sufficient notice taken of each root in its proper alphabetical place, to answer this end. In what cases the first radicals י and נ may be deemed permanent, will be seen at the head of these two letters in the Lexicon.

Sometimes it appears that only one radical remains, the root being doubly imperfect; in this case, it is so ordered, that the learner may only suppose an ה, after it to be the other, and look into the Lexicon accordingly; and if that does not answer, he may take the next letter that is visible in the word, and account that the other, and so he will be directed to the root.

To complete this scheme, not only the several roots which have the same permanent radicals are thus assorted together, but also where the first radical א, or any other letter is occasionally dropped, changed, or transposed; and wherever the Heemantic letters א, נ, or ת are prefixed to an *imperfect* root, (in which case only, they may be easily mistaken for radical letters) I have taken notice thereof in the proper places. In a word, this Lexicon is so contrived, that, upon the removal of manifest serviles, the learner will, upon consulting it, immediately find the root he wants, or be directed to it; and not only so, but  
with



## PREFACE.

with this advantage, that he will see it in company with those other roots, which have the same constituent permanent radicals; whereby he may judge for himself, to which of those several roots, the word he seeks for does, or may, most properly belong.

I cannot but think likewise, that this association of roots may not only answer the above end, of making the investigation easy; but some other valuable purposes, which will be useful as well to the Latin scholar, as to the English learner. For it often appears, that several of these associated roots are manifestly and allowedly the same; and others of them have significations so nearly allied to each other, that they are easily reducible to the same radical idea.

Mr. *Parkhurst* has in his *Lexicon* evidently demonstrated this in many instances, and has, with much labour and ingenuity, and not without good success, join'd several of them into one root, assigning one common radical idea to them. But I have rather chosen for the most part, to leave this to the judgment of others, giving hereby the judicious an opportunity to compare, adjust, connect, or distinguish them, as they shall see best.

This *Lexicon* contains the several Hebrew roots, and the respective derivatives under each (proper names excepted) with their significations: while the *primitive* or *radical* idea, which is the proper clue for understanding the language, is printed in *Italics* for the sake of distinction and emphasis: and brief hints are interspersed to show how the radical idea is preserved through the various significations or applications of the root. If these explanations are not in all instances so satisfactory as could be wished, I can only say, they are the best I could find and collect from the several authors I have consulted.

But I am far from thinking that this language has been sufficiently studied to investigate and ascertain in all cases, the natural idea of a root, or to explain the true connection of its several significations with its primitive idea. And therefore, where different authors are differently minded, and I could not find out from any of them such  
an



an account of the connections as appeared in some measure easy, natural or satisfactory, I have freely mentioned the connection as uncertain.

And, being desirous to conduct the whole with proper impartiality, I have not attempted to impose any thoughts of my own upon others; chusing rather to leave such things as are dubitable to their own determination; and to furnish them, as much as possible, in so narrow a compass, with materials for forming a judgment for themselves.

For this reason, there are interspersed many quotations, all referring to the numbers of the chapters and verses as they stand in the English Bible. Where the places, in which a word is found are *numerous*, and so the sense sufficiently ascertained, I have made *no* quotations at all: but where there are *few*, and the meaning given may, therefore, admit of a doubt, I have produced *all* the places where the word is found in the sense which immediately precedes it: that the studious learner may have an opportunity to judge for himself in such dubious cases, by turning to the passages quoted.

These are conveniences which I have long wished for, even when learning the language myself, but could never obtain them; nor ever hear of any Lexicon or Concordance whatsoever, that afforded such desirable helps.

Though I am not conscious of any omissions, yet considering how much the usual Lexicons must have been turned over backward and forward to accomplish this scheme, it would rather be a wonder, if there be found no mistake or oversight, notwithstanding all the care that has been taken.

I have long thought that no good or valid reason can be offered, why an Englishman, as such, should not be as well accommodated for learning the Hebrew language, as the Latin Scholar: since the contents of the Hebrew Bible are equally interesting to both; and the Hebrew idiom is as well suited to the English as to the Latin. This consideration has induced me to compose and publish such a commodious and compendious Lexicon, whereby the language



language may be learn'd with the greatest facility and expedition, at a small expence; and I have done it in such a way, that even those who learn it by the medium of the Latin tongue, may be assisted by this Lexicon, especially in investigating the root, as much as those for whose use it is primarily intended: for, in this respect, the present Lexicon may be considered and used as a supplement to all others, whether in English or Latin: and so be a means of furthering the knowledge of the holy scriptures, which are able to make us wise unto salvation, through Faith which is in Christ Jesus.

SAMUEL PIKE.

Hoxton-Square, 1766.

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For ages past, the knowledge of the Hebrew tongue, has been alone confined to those who understood the dead languages, though there was not the shadow of a reason for it; the Hebrew idioms being as easily understood, and as well adapted to the English as to any language whatever. Many useful Treatises upon this subject have been published in the English language. Of these, Mr. Parkhurst, in his writings, has perhaps contributed more than any other, to render this study less difficult. His Lexicon, however, has been found, in some degree, inconvenient: after giving the root and its meaning, the learner's attention is drawn away from the main object, by quotations from various authors, which (though useful and instructive in other respects) evidently divert his attention and retard his progress. To remedy this inconveniency, a *New Edition of Pike's Lexicon* is offered to the Public, which has been found sufficiently comprehensive to convey a knowledge of the Hebrew tongue; being formed upon a plan better adapted for reading the Hebrew Bible than any of the larger Lexicons. To this edition are added, a *Compendious Grammar*, and *Rules for finding the Root*; the whole arranged in such a manner, that any person of ordinary capacity may learn the Hebrew tongue without the assistance of a teacher.



A COMPENDIOUS  
HEBREW LEXICON.

אב

אב *Father*, אבות fathers — אבב *verdure*, אביב *Abib*, the month when corn was eared: green ears of corn, Lev. ii. 14. in the ear, Exod. ix. 31. אב greenness, Job viii. 12. green fruits, Cant. vi. 11. — אבה to *desire*, consent, be willing, אביון poor and needy, desirous of supply, אביונה *desire*, Eccl. xii. 5. אבוי sorrow, which is attended with desire of relief, Prov. xxiii. 29. — אוב, אב a familiar spirit; one that has a familiar spirit, who could make his belly *swell like a bottle*, so pretending to give prophetic answers by a familiar spirit, which was supposed to speak from the lower parts of the swollen body, אבות bottles or bags made of skin, Job xxxii. 19. — איב to be an *enemy*, Exod. xxiii. 22. איב, אויב an enemy, איבה enmity — יאב *long for*, Psal. cxix. 131. אבר to *perish*, destroy, אברה a thing perished or lost, אברון, אברון destruction. אבה the *point*, or terror of a sword, Ezek. xxi. 15. אבתה *melons*, Numb. xi. 5. אבך *mount up or be dissipated*, Isa. ix. 18. אכל to *mourn*, mourning: a particle of serious or sorrowful assertion, but, yet, verily. אכל, אוכל a river, &c. from יכל in בל.

אבן a *stone*, weight: a stool, seat or frame made of stone, Exod. i. 16. Jer. xviii. 3.

אבנט a *belt or girdle*.

אבעב blains, from בעה.

אבפ to *fat cattle or fowls*, אבוס stall'd, Prov. xv. 17. fatted, 1 Kings iv. 23. a stall or crib where they are fat-

B

ted,



ted, Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. מאבס a storehouse or magazine of provisions, Jer. l. 26.

אבק to *wrestle so as to raise dust*, Gen. xxxii. 24, 25. dust, powder.

אבר, אביר *strong, mighty, valiant*: a strong bull, Jer. l. 11. אבר a wing, wherein lies the strength of a fowl: to fly, Job xxxix. 26. אברך, Gen. xli. 43. See ברך.

אנדר, אנדרה a *bunch or bundle*, Exod. xii. 22, Isa. lviii. 6. a troop or band of men, 2 Sam. ii. 25. Amos ix. 6.

Radical idea is a *collection*.

אגוז a *nut*, walnut, Cant. vi. 11.

אגל a *drop*, Job xxxviii. 28.

אגמון, אגמון a *lake or pool of standing water*: a caldron holding water like a lake, Job xli. 20. a rush or reed growing in such a place: a hook bent like the top of a rush, Job xli. 2.

אגן a *cup*, basin or goblet, Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.

אגף the *wing or band* of an army.

אגר to *gather or carry in* corn or fruit, Deut. xxviii. 39.

Prov. vi. 8. x. 5.—אגרת a letter carrying intelligence.

אגורת a piece of coin, probably the same with the *Gerah* גרה, 1 Sam. ii. 36. See גר.

אגרסל a *charger or basin*, Ezra i. 9.

אד a *mist or vapour*, Gen. ii. 6. Job xxxvi. 27.—אוד a fire-brand, Isa. vii. 4. Amos iv. 11. Zech. iii. 2.—

אודות, אודת *because of, concerning*—איד a *heavy calamity*, destruction.

אדב to *grieve or torment*, 1 Sam. ii. 33.

אדם to be *ruddy*, died red: a sardius or ruby: Adam, man:

אדמה the ground or earth whence man was taken.

אדמוני, אדמוני reddish.

אדן a *base or socket*, which *sustains* whatever rests upon it.

אדון, אדני, אדני a master, a lord, a sustainer.

אדיר to be *magnificent, famous, illustrious* and the like. אדיר mighty, famous, noble, excellent, &c. אדרת, אדרת

magnificence, glory. אדרת a mantle or robe of distinction and majesty. אדר Adar, the twelfth month to

the Jews, answering to part of February and March, famous for the grand event mentioned Esther ix. 1.

אדרכן



**אדרכנ** a *dram*, Ezra viii. 27. 1 Chron. xxix. 7. worth about twenty-five shillings.

**אהה** a natural expression of sorrow, *ah*, alas.

**אהב** to *love*, **נאהב** lovely, **אהבה** love, **מאהב** a lover.

**אהל** a *tent*, pavilion, or moveable habitation: to pitch or remove the tent. **אלהים** aloes, an Indian aromatic tree, with branches or leaves shadowing like a tent, Numb. xxiv. 6. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14.

**או** a particle implying *choice*, or, either, whether, if, and the like — **איה** to *choose*, desire, long, lust after, **תאוה**, **אות**, **מאוי** desire, lust, **תאות** utmost bounds, rather desirable productions, Gen. xlix. 26. **נאווה** desirable, comely, **נאות** pastures, pleasant places, habitations — **אוי** a natural exclamation in grief or distress, *wo*, alas.

Look for **אוב**, **אור**, **איל** &c. leaving out the middle ו.

**אויב** *Hyssop*; a herb of bitter taste, which grew in great plenty on the mountains near Jerufalem.

**אול** to *be gone*, Deut. xxxii. 36. Prov. xx. 14. spent, 1 Sam. ix. 7. fail, Job xiv. 11. **מאול** going to and fro, Ezek. xxvii. 19. **תאולי** for **תאולי** gaddest thou about, Jer. ii. 36.

**און** to give *ear*, to hearken: the ear, **מאונים** balances, or a pair of scales which hang like the two ears (**און** weapon or girdle, Deut. xxiii. 13. from **און**).

**אוק** a *chain* or *manicle*, Jer. xl. 1, 4.

**אור** to *gird*, **אור** a girdle.

**אה** a natural expression of grief, *ah*, Ezek. vi. 11. xxi. 15. and **האה** a particle expressing gladness, *aha*, *ah* *ah*— **אחלי** O that, compounded of **אה** alas and **לי** to me, 2 Kings v. 3. Psal. cxix. 5.—**אחיה**, **אחיה** doleful creatures, or the grievous yellings of wild beasts, Isa. xiii. 21— **אחיה** to *consociate*: **אח** a brother, **אחות** a sister, **אחיה** brotherhood, Zech. xi. 14. **אח** a hearth or grate, where fuel is thrown together to be burned, Jer. xxxvi. 22, 23.—**אחו** a flag, from whence many brothers, as it were, spring from one root or stock, Job viii. 11. a meadow



- or marshy place where flags grow, Gen. xli. 2, 18  
(חזוה a declaration, from חזוה).
- אחר, feminine אחת *one*, each one, any, first, once.
- אחז to *take*, lay hold of, possess, אחזה a possession.
- אחלי *O that*, 2 Kings v. 3. Psal. cxix. 5. See אח.
- אחר, אחרי *after, behind*, afterwards, another: to come after, tarry, defer, delay, אחור backward, behind, hinder part, אחרון latter, last, future, hindmost, afterward, אחרנית backward, back again, אחרית last, latter end.
- אחשדרפן a lieutenant, or *Persian nobleman*, Esther iii. 12. viii. 9. ix. 3. Ezra viii. 36.
- אחשתרנים a Persian word for *mules*, Esther viii. 10, 14.
- אחת the feminine of אחד *one*.
- אט, לאט, לאטי *gently, softly*, Gen. xxxiii. 14. 2 Sam. xviii. 5. 1 Kings xxi. 27. Isa. viii. 6. אטים charmers, alluding to their soft manner, Isa. xix. 3.
- אטד a *bramble* or thorn, Judg. ix. 14, 15. Psal. lviii. 9.
- אטם to *shut, or stop* the lips or ears, Prov. xvii. 28. xxi. 13. Psal. lviii. 4. Isa. xxxiii. 15. narrow or closed, when applied to windows, 1 Kings vi. 4. Ezek. xl. 16. xli. 16, 26.
- אטון *fine linen yarn*, Prov. vii. 16.
- אטר to *shut*, Psal. lxix. 15. left-handed, or *shut* of the right hand, Judg. iii. 15. xx. 16.
- אי, איה *where, whence*: an island or distant country, to find which we must ask where it is. אים wild beasts of the islands, jackalls, Isa. xiii. 22. (אי for איי *wo*, Eccl. iv. 10. x. 16.) — איה a vulture or kite: 'tis a bird of the hawk kind, called by the English, a *merlin*. Lev. xi. 14. Deut. xiv. 13. Job xxviii. 7.
- Look for איב, איד, איך, איל, &c. leaving out the middle י.
- אך a particle denoting *earnestness*, surely, nevertheless, but, only, &c. — איך, איכה, איכבה *how, where*.
- אכור *cruel*. See כור.
- אכל to *eat*, feed, devour, consume, אכיל, אוכיל, אכלה, מאכל meat, food, fuel, מאכלה a knife, Prov. xxx. 14.
- אכן *certainly, surely, verily, &c.*



אכף to crave or *urge*, Prov. xvi. 26. (אכף for כף hand, Job xxxiii. 7.)

אכר a *husbandman*, plowman; perhaps from כרה to dig.

אל before nouns, &c. means the same as ל prefixt, *to*, *unto*, &c. but before verbs in the future tense, it is the same as לא *not*: hence אליל a thing of no value, an idol, אלול *Elul*, Neh. vi. 15. a month falling in our August and September, when nothing remained in the field. ואללי wo, Job x. 15. Micah vii. 1. 'tis as much as to say, I shall come to nought. אלי lament, Joel i. 8. — אלה or אל as a pronoun means *these*. — אלה as a verb to *adjure*, swear, curse; an oath or curse, תאלה a curse, Lam. iii. 65. אלוה God, perhaps a title of Christ who was to be made a curse for us, אלהים God, Gods; perhaps originally meaning the divine three mutually engaged in covenant for our redemption: or these two words may be divine names, as meaning him or them by whom we are to swear, and to whose curse we are subjected in case of perjury. אליה the rump of a sheep, a part peculiarly devoted to God and consumed by fire, Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19. — אלו *yea*, *tho'*, Eccl. vi. 6 but if, Esther vii. 4. — אול, אולי an adverb of *uncertainty*, peradventure, if so be, &c. אול, אולי a fool acting uncertainly, rashly or unadvisedly, אולת folly — אל *strength*, power, a mighty one: a post, or some strong principal part of a building: a strong horned animal, a ram, hart, hind, אל, אלון, אלה a strong oak, אול, Psal. lxxiii. 4. אילות, Psal. xxii. 19. strength, אל in the power of, Gen. xxxi. 29. Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Micah ii. 1. אל mighty God — יאל, יואל to *resolve upon*, attempt, begin, be pleased to, be content. נאל, נואל to be resolute, obstinate and foolish, Num. xii. 11. Isa. xix. Jer. v. 4. to dote, Jer. l. 36.

אלגביש great hail-stones, Ezek. xiii. 11, 13. xxxviii. 22.

אלגום, אלמג *algum*, or *almug* tree, a species of the cedar, 1 Kings x. 11, 12. 2 Chron. ii. 8. ix. 10, 11.

אלה



אלה to be filthy or *putrid*, Job xv. 16. Psal. xiv. 3. lili. 3.

אלם to *tie* or bind; אלם, אלמה, a sheaf. נאלם, אלם to be dumb or tongue tied. אלמני from אלם mute, and ני I, I am mute, a fictitious word used for a person or place without mentioning the name, such a one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. אולם, אולם an arch or porch, bound to the building, אולם but, truly; being placed at the beginning, and so the porch of a sentence — אלמן forsaken or widowed; perhaps from אל *not*, and מנה a *part*, what *has lost a part*, a widow, desolate, אלמנות, אלמנות widowhood.

אלון a plain, or *grove of oaks*.

אלף a thousand, the *chief* number; bring forth thousands, Psal. cxliv. 13 an ox, the chief of cattle: a duke, governor, guide: teach, Job xv. 5. xxxiii. 33. xxxv. 11. learn, Prov. xxii. 25.

אלץ *urge*, Judg. xvi. 16.

אם to *sustain*, אמות posts or pillars, Isa. vi. 4. — אם a conditional particle, if, since; intimating the supposition on which the truth of a proposition stands or is sustained — אם a *mother* as supporting the child in her womb or arms — אם, אם a *family* or people sprung from one common mother — אמה a *maid servant* or female slave, not unlike our English words *porter* or *drudge* — אמה a *cubit*, the length of the arm which supports a man reclining, reaching from the end of his middle finger to the elbow, being near twenty-two inches. — אים *terrible*, אים terror, death, fear, אים, אים *terrors*: giants, Deut. ii. 11. idols, Jer. l. 38.

אמל to be *weak*, אמלל to languish, feeble.

אמן to be *firm*, *stable*, *trusty*; be verified or established. האמן believe, אמן faithful, אמת truth, faith, faithfulness, set office or trust, 1 Chron. ix. 26, 31. 2 Chron. xxxi. 15. — אמת stable pillars, 2 Kings xviii. 16. אמנם, indeed, surely, אמת truth, אמן Amen, so be it: a skilful trusty workman, Cant. vii. 1. to bring up children upon the foot of fidelity by nurses, nursing



sing father, אִמָּה a nurse (הַמֶּן multitude, from Jer. xlv. 25. lii. 15.)

אָמַץ to be *strong, courageous*, to make strong, fortify, strengthen, אִמִּץ strong, אִמְצָה strength, Zech. xii. 5. — מאַמְצִים forces, Job xxxvi. 19. — אִמֶּץ bay, the colour of horses, Zech. vi. 3, 7. connection uncertain.

אָמַר to *say, speak*, think, command, appoint, promise, purpose, and the like, אָמַר word, saying, אִמְרָה commandment or decree, הִתְאָמַר to avouch, הִתְאָמַר boast one's self — אִמֶּר the highest branch of a tree, Isa. xvii. 6, 9. connection with the root uncertain.

אָמַש yesternight, *lately*, Gen. xix. 34. xxxi. 29, 42. 2 Kings ix. 26. Job xxx. 3,

אִמָּה truth, from אִמָּן.

אֵן, אֵנָה *where, whither*, אֵנָה any whither, 1 Kings ii. 36, 42. 2 Kings v. 25. אֵנָה עַד how long — אָנָה to *lament* or mourn, Isa. iii. 26. xix. 8. to happen as an occasion of sorrow; translated to deliver or cause to come, Ex. xxi. 13. happen or befall, Psal. xci. 10. Prov. xii. 21. to seek a quarrel, 2 Kings v. 7. — אֵנִידָה, אֵנִידָה heaviness or mourning, sorrow or lamentation, Isa. xxix. 2. Lam. ii. 5. אֵנִידָה an occasion, Judges xiv. 4. Jer. ii. 24. הִתְאָנָן to complain, Numb. xi. 1. Lam. iii. 39. אֵן, אֵן sorrow, mourning, Gen. xxxv. 18. Deut. xxvi. 14. אֵנִים mourners, Hof. ix. 4. — אֵן *iniquity; vanity, trouble*, with respect to the nature and consequences of sin, especially *idolatry*: an idol, Isa. lxvi. 3. אֵנִים lies or vanities, Ezek. xxiv. 12. אֵנִים unjust men, Prov. xi. 7. (אֵן strength, substance, &c. perhaps put for אֵן as it means the same) — אֵין no, *not*, none, nothing, without — אֵנָה, אֵנָה I pray or beseech thee — אֵנִי, אֵנִי a *ship* or navy — אֵנִי a pronoun of the first person singular, *I, me*: אֵנֵנו, אֵנֵנו plural, *we, us*.

אָנָה to *sigh* or groan, אֵנִידָה a sigh or groan.

אָנָה *plumb line*, Amos vii. 7, 8.

אָנָה *compel*, Esther i. 8.

אָנָה to *blow hard in the nostrils*, to be angry, אָנָה anger, nostrils, face — אָנָה a heron or hawk, a furious bird, Lev. xi. 19. Deut. xiv. 18.



אנק to *cry out in distress*, אנקה a crying out; a ferret or lizzard, so called from its bitter cry, Lev. xi. 30.

אנש to *be sick unto death*, אנוש incurable: a mortal man, נשים women, wives.

אסוך a pot of oil, from סוך.

אסם a *barn* or storehouse, Deut. xxviii. 8. Prov. iii. 10.

אסון *mischief* which occasions death, Gen. xlii. 4, 38. xlv. 29. Exod. xxi. 22, 23.

אסף to *gather, to take or bring in*, assemble, gather in, take away; (to consume, taking its sense from סוף)

מאסף rereward, Numb. x. 25. אסוף in-gathering,

אספיה assemblies, אספיה mixt multitude collected, Numb. xi. 4.

אסר to *bind* with chains or by a vow; to imprison, to harness a chariot, to set an army in array: a bond, אסיר a prisoner: מוסר אסר a bond, dropping the א.

אף *also, yea, &c.* כי אף how much more or less, (אף anger, nostrils, from אף).

אפה to *encompass* — אפה to *bake*, אפה, אופה, מאפה, a baker, איפה, איה, baked pieces, Levit. vi. 21.—איה,

אפה an *ephah*, a measure containing seven gallons two quarts and half a pint, wine measure — אפוא, אפוא, איפה, איפה; where, now, here, compounded of אי where, and פה here.

אפר to *gird or bind on a garment*, Exod. xxix. 5. Lev. viii.

אפר, אפוד, אפרה the *ephod*, a curious outward garment belonging to the high priest; an idolatrous ornament, Isa. xxx. 22.

אפוז Uphaz. See פוז.

אפל, אפלה, מאפל *dark, darkness*, מאפליה thickest darkness, the divine name יה being annexed, Jer. ii. 31.

אפילת not grown up, hidden or concealed in darkness, Exod. ix. 32.

אפן, אופן a *wheel*.

אפט to *fail, cease to be*, an end or extremity, defect, nought; except, save, nevertheless, but only, none besides: ankles or the extremities of the feet, Ezek. xlvii. 3.

אפע a *viper*; translated nought in Isa. xli. 24. but the margin renders it there a viper.

אפק to *held in by force, or keep within bounds*, as a channel keeps



keeps in water; to retain, restrain, refrain; to force one's self, 1 Sam. xiii. 12. אפיקים mighty i. e. men of courage, retaining firmness of mind, Job xii. 21. אפיק a channel, river, stream, אפיקי strong pieces, rather channels, Job xl. 18. גאווה אפיקי מננים rendered, his scales are his pride; read rather, his pride, meaning perhaps his scales, are the cavities of shields, Job xli. 15.

פרה אפריון see אפריון. אפר *ashes*, אופיר *Ophir*.

אץ to be *straiten'd*, *press*, or *hasten*; אץ narrow, Josh. xvii. 15. האץ, Prov. xxi. 5. xxix. 20.

אצל *besides*, by; to reserve or lay by. אצל arm-pit, אצל great, viz. cubits; rather, reaching to the arm-holes, Ezek. xli. 8. אצילים nobles or select ones, Exod. xxiv. 11. Isa. xli. 9.

אצר to *treasure or store up*, אוצר a treasure, or treasury.

אקו *wild goat*, Deut. xiv. 5.

ארר to *curse*, מארה cursing or a curse — ארה to pluck or *tear off* in order to eat or devour, Psal. lxxx. 12. Cant. v. i. let on fire or *tear off*, Isa. xxvii. 11. ארות, ארות stalls, ארת herbs, 2 Kings iv. 39. Isa. xxvi. 19. ארי, אריה a lion, the chief of tearing beasts, אראל, אריאל lion of God, lion-like — אור to *shine*, enlighten, light, אור a light or luminary, מאורה a den open to the light, Isa. xi. 8. — יאר a river, כיאר as the flood, Amos viii. 8.

ארב to *lie in wait* or *ambush*, מארב ambushments, ארב ארבה, a den, lurking place, window or opening: a chimney, Hof. xiii. 3. ארבות spoils taken by such means, Isa. xxv. 11. (ארבה a locust or grasshopper, an insect which increases prodigiously; from רבה to multiply.)

ארג to *weave*; a weaver: a weaver's shuttle or beam, Judg. xvi. 14. Job vii. 6

ארגו a *coffer*, 1 Sam. vi. 8, 11, 15.

ארגמן *purple*.

ארו *cedar*.

ארה to *travel*, a way or path; a wayfaring man, ארחות travelling companies, Isa. xxi. 13. ארה provision for a journey, an allowance.



אֶרֶךְ *long, length, to prolong, tarry, health,* אֶרוּכָה, which is the prolongation of life.

אֶרְמוֹן *a palace.*

אֶרֶן an *ark* or chest: an *ash*, Isa. xlv. 14. connection uncertain.

אֶרְנַב the *hare*, Lev. xi. 6. Deut. xiv. 7.

אֶרֶץ the *earth, land, ground, country.*

אֶרֶשׁ to *espouse* or betroth, אֶרְשָׁה a request, Psal. xxi. 2.

אֶשׁ *fire*, אֶשָּׁה offering made by fire — אֶשֶׁשׁ, Isa. xvi. 7. אֶשִׁיּוֹת, Jer. l. 15. *foundations.* — אֶשִׁיּוֹת a *flagon.*

— אִישׁ a *man or husband*, אִשָּׁה a woman or wife, הִתְאַשְׁ

to shew yourselves men, Isa. xlv. 8. — אִישׁוֹן blackness,

אֶשֶׁן fee — אֶשׁ cause to *despair*, Eccl. ii. 20. נִיאֶשׁ de-

spair, 1 Sam. xxvii. 1. desperate, Job vi. 26. there is

no hope, Isa. lvii. 10. Jer. ii. 25. xviii. 12.

אֶשֶׁר a *stream or spring*, Numb. xxi. 15. Deut. iv. 49. Josh. x. 40. xii. 8.

אֶשֶׁן the stones or *testicles*, Lev. xxi. 20.

אֶשֶׁל a *grove*, Gen. xxi. 33. a tree, 1 Sam. xxii. 6. xxxi. 13.

אֶשָּׁם to be *guilty*, punish, destroy, make desolate; trespas, trespas offering, אֶשְׁמָה the same (אֶשְׁמָן a desolate place, Isa. lix. 10. from אֶשָּׁם.)

אֶשֶׁן, אֶשְׁוֹן *blackness*, Prov. vii. 9. obscure, Prov. xx. 20.

the blackness, fight or pupil of the eye, Deut. xxxii.

10. Psal. xvii. 8. Prov. vii. 2.

אֶשֶׁף a *quiver* or case for arrows — אֶשְׁףָּ a Chaldee word for an astrologer, Dan. i. 20. ii. 2. — אֶשְׁפּוֹת dung, dunghill, the root is אֶשֶׁף.

אֶשֶׁר to *go forward* or proceed, Prov. iv. 14. ix. 6. to

lead on, to be or be called successful, happy or blessed:

the pronoun relative, which, who, whose, &c. where-

by we proceed from one part of a sentence to the suc-

ceeding: אֶשְׁרֵי steps, blessedness, or successes, אֶשְׁרָה

a grove usually planted by the altars or temples of idols,

where the idolaters used to seek for happiness or suc-

cesses (אֶשְׁרֵי relieve or righten, put for אֶשְׁרֵי, Isa. i. 17.)

אֶשְׁוֹר some kind of tree, so called from its thriving,

flourishing or perpetual viridity; translated the box-

tree, Isa. xli. 19. lx. 13.



את, as a particle, *the, with, &c.* — as a pronoun, אתה, *thou* — את as a noun, *a coultter or plough-share*, 1 Sam. xiii. 20, 21. Isa. ii. 4. Joel iii. 10. Micah iv. 3. — as a verb אתה, *to come or approach*, אתיות things to come, התי brought, Isa. xxi. 14. come, Jer. xii. 9. יתא he came, Deut. xxxiii. 21. איתון an entrance, Ezek. xl. 15. אות, את a sign, ensign, mark, token — יאת to *consent*, Gen. xxxiv. 15, 22, 23. יאתה acquiescence or submission, Jer. x. 7.  
אתון a *she-ass* — אתנים a month falling in part of September and of October, 1 Kings viii. 2. — איתן *strong, hard, strength* — אתנה, אתנן reward or hire; see under תן.  
תק in נתק, אתיק a gallery, אתוק.  
אתר a spie, תור from.

ב

בוא to *come or go in*, enter, הביא to bring or carry in, תבואה entry, going in, or coming in, מובא, מבווא revenue, increase, income, fruits — נבא to *prophecy*, נביא a prophet, נביאה a prophetess, נבואה a prophecy.  
באר to *open*, explain, to declare: an opening in the earth, a well or pit.  
באש to *stink* or putrify: a stink or stench, באשה cockle, Job xxxi. 40. some noisome weed. באשים wild grapes, Isa. v. 2, 4.  
בוב hollow, vain, בבח, בח the black, hollow, or pupil of the eye, Zech. ii. 8. Psal. xvii. 8. Lam. ii. 18. — יבב *cried*, Judg. v. 28.  
בג meat, Dan. i. 5, 8, 13, 15, 16. xi. 26. spoil or meat, Ezek. xxv. 7.  
בגד deal *treacherously*; a cloak, garment, בגודה treacherous.  
בדד *single*; alone, only, solitary, לבד besides, by himself alone, — בד linen, made of flax; which through the length of the stem is separated into *single* threads — בדים single staves, or branches — בדא to invent or devise of *himself*, 1 Kings xii. 33. Neh. vi. 8. בדים lies, liars.  
C 2 בדל



בדל to *separate*; a Piece, Amos iii. 12. בדיל tin, a separating metal.

בדלה Bdellium, Gen. ii. 12. Numb. xi. 7. *Parkhurst* says, 'tis a *pearl* naturally hard, white and *smooth*; produced in a fish call'd a pearl-oyster, and derives its name, from בד singular, or בדל to *divide*, and לה *smooth*; but *Taylor* counts it, a white transparent oily gum, from a tree about the size of an olive.

ברק to *repair*, 2 Chron. xxxiv. 10. a crack, or breach in a building.

בוהו *emptiness*; Ifai. xxxiv. 11. void, Gen. i. 2. Jer. iv. 23.

בהט red marble, or *porphyry*, Esth. i. 6.

בהל to be troubled, or *suddenly seized* with fear, to be rash or hasty, בהלה trouble, terror.

בהמה, a *beast*: when opposed to man, it means any brute; when to creeping things, any four-footed animal; when to wild beasts, it means cattle, or tame animals. בהמות the *Behemoth*, thought to mean the *Hippopotamus*, or sea-horse.

בהן the *thumb*, or great toe.

בהק a freckled spot or *pimple*, Lev. xiii. 39.

בהר, בהיר *bright*, Job xxxvii. 21. בהרת a bright spot.

בוא יבאו sometimes put for יבאו.

Look for בוא, בוב, בוך, &c. leaving out the middle ו.

בוז and בזה to *despise*, בוזה בוז, בויז contempt or contemptible נמבוזה vile,—בוז and בוא to spoil or *plunder*, בו, בזה a spoil or prey.

בוק a *flash* of lightning, Ezek. i. 14.

בור to *scatter*, Psal. lxviii. 30. Dan. xi. 24.

נבח to *bark*, Ifai. lvi. 10.

בחל to *abhor*, Zech. xi. 8.

בחון to *try*, prove, בחון, בחן a watch-tower, from whence the motions of an enemy may be inspected.

בחור to *chuse* or *select*, בחור a young man in the vigour of life, such as one would choose for service; בחורות youth, מבחר, בחור a chosen, or choice one.

נבט, הבט to *look* with attention, concern, and hope; to have respect, to consider, מבט expectation.

בטא,



בטא, or בטח to speak, *or utter a thing rashly* and unadvisedly. מבטא what is so uttered, Numb. xxx. 8.

בטח to trust, rely: boldly, safely; assurance, לבטח in safety, בטחון, בטחה, trust, confidence: the natural idea seems to be, to *lean against*.

אבטח a melon, Numb. xi. 5.

בטל to cease, as being unfit for use, Eccl. xii. 3.

בטן the belly, the womb: a Pistachio nut shaped like the belly. Gen. xliii. 11.

הבי מבי bringing attention, (בי bring, Ruth iii. 15. I will bring, 1 Kings xxi. 29. Micah i. 15. where בי is for בוא from.)

See בין, ביצ, ביר, בית leaving out the middle י.

נבכים weeping בכי, בכות, בכי to weep, to bewail בכי springs, being as it were the weepings of the sea, Job xxxviii. 16.—בוך to be perplexed, or entangled, מבוכה perplexity.

בכא a mulberry tree, 2 Sam. v. 23, 24, 1. Chron. xiv. 14. 15. 'tis some unknown shrub or tree.

בכר בכירה בכירה first-born, בכור, בכר birth-right, first ripe fruit בכרי first fruits. בכר to be, or bring forth, or constitute the first-born. בכר a dromedary, or a young camel, which is swifter than other beasts, Isa. lx. 6. Jer. ii. 23.

בל, בלא, בלי particles of negation; not, no, without, &c. בלתי, בלתי, besides, without, except, &c. בלערי Belial, a worthless, wicked person, from בל not and יעל profit; or from בלי without, and עול a yoke, בלימה nothing, see in בלל—בלל to mingle, or confound, מבל mixt provender, מבל the deluge, or confusion of things at the flood. תבלל a disorder, whereby the sight of the eye is rendered confused, Lev. xxi. 20. תבל confusion; the mixt globe of earth and water; the world, בלהה great trouble, terror or confusion of mind בלואים, בלויים to be worn out with age and use, בלוי old, תבלית destruction or consumption, Isai. x. 25. בלי corruption Isai. xxxviii. 17. (בלל gave mix'd provender, Judg. xix. 21. so from בלל) בלתי I shall be anointed, Psal. xcii. 10. the meaning here is uncer-



uncertain.—**בול** *Bul*, a month falling in part of October and November, 1 Kings vi. 38. — **יבל** to *lead*, *carry*, or *bring forth* as a present, **בול**, **יבול** the produce of the earth, provender, **יובל** Jubilee, the fiftieth year among the Israelites, which *brought* liberty to servants, &c. ram horns, the sound of trumpets by which they then expressed their joy: a blast of a trumpet, Exod. xix. 13. **יבל**, **יובל**, **אובל**, **אבל** a stream, river, or water-course, i. e. a current or channel in which the water is *carried* along, Dan. viii. 2, 3, 6. Isai. xxx. 25. xlv. 4. Jer. xvii. 8. **יבלת** having a wen, or *running* sore, Lev. xxii. 22.—**נבל** to *be exhausted of the natural moisture or spirits*; to fade, wither; to disgrace, act foolishly; a vile worthless person, or fool: **נבלה** folly or vileness; a dead carcase or a Body bereft of the inward principles of life. **נבל** a bottle; connection with the root uncertain, unless because made of the skin of a carcase; a psaltery or lute, some musical instrument shaped like a bottle.

**בלג** to *encourage* and comfort, be refreshed, Job. ix. 27.

x. 20. Psal. xxxix. 13. Amos v. 9.

**בלם** to manage or *curb*, Psal. xxxii. 9. (**בלימה** nothing, Job xxvi. 7. from **בלי** not, and **מה** what.)

**בלס** to *gather fruit*, Amos vii. 14.

**בלע** to *swallow up*, to devour.

**בלעד** except, without; from **בל** not and **עד** unto.

**בלק** to *make waste*, Isai. xxiv. 1. Nahum ii. 10.

**בלתי** without, besides; from **בל** not.

**במה** an *high place*, (**במה** wherein, wherewith, why? from **ב** in and **מה** what)—**יבם** to *perform the duty of an husband's brother*, to marry as the nearest relation, Gen. xxxviii. 8. a husband's brother, Deut. xxv. 5, 7. **יבמה** a brother's wife, Deut. xxv. 7, 9. a sister-in-Law, Ruth i. 15.

**בנה** to *build*, **בניה**, **בנין** a building (**בית** a house, see under **בת**) **מבנה** a frame, Ezek. xl. 2. **בן** a son, by whom the family is built, **בת** a daughter, pl. **בנות** daughters; villages, as it were the daughters of cities, **בכות** a pattern, draught or plan of a building (**בנו** we come, 1 Sam. xxv. 8. for

**באנו**



בין from באנו — (בין a preposition *between*, or among: to discern or distinguish between things, understand, consider, regard, perceive, make to understand or instruct, בינה understanding. תבונה understanding, discretion, skill: reason, Job xxxii. 11.

בנט a belt or girdle.

בוס to *trample upon*, despise, tread down, מבוסה a treading down, תבוסה destruction, 2 Chron. xxii. 7.

בסר an *unripe, sour grape*.

בעה to *enquire*, Isai. xxi. 12. seek up, Obad. 6. according to the Chaldaic use of the word: but in Hebrew, to boil, or *swell out*, Isai. xxx. 13. lxiv. 2. אבעבעות blains, or inflamed tumors, Exod. ix. 9, 10. — נבע to *flow as water from a spring*; pour out, utter, מבוע a fountain or spring.

בעט to *kick*, Deut. xxxii. 15. 1 Sam. ii. 29.

בעל to *have, or take possession of, or authority over, to marry*; an owner, master, lord or husband; בעלה a mistress.

בער to *consume*, clear away, graze; eat up, burn, kindle, בעיר a brute beast which grazes, בערה, תבערה fire, or burning, Exod. xxii. 6. Numb. xi. 3. בער to be, or become brutish, or like a brute.

בעת to *terrify*, בעתה terror, בעותים terrors.

ביץ *fine linen*—בויץ—miry places, בצא, בצח, בץ an egg.

בצל an *onion*, Numb. xi. 5.

בצע to *cut or break off*, to perform or finish; gain, profit, covetousness, greedy; referring probably to the breaking or cutting off pieces of silver or gold, to make weight in dealings with each other.

בצק to *swell like paste*, dough.

בצר to *shut up*; to fortify: restrain, or withhold, Gen. xi. 6. Job xlii. 2. בצרה, בצרת restrain, or drought, Psal. x. 1. Jer. xiv. 1. xvii. 8. בצר to gather in, or house grapes, בציר the vintage; מבצר, בצרון a fortress, or strong hold, or defence; בצר gold, Job xxii. 24. xxxvi. 19. the meaning here is uncertain.

בקק or בוק to make *empty*, בוקה empty, and מבוקה void, Nahum ii. 10.

בקבוק



בקבוק a *bottle or cruse*, 1 Kings xiv. 3. Jer. xix. 1, 10.  
 בקע to *cleave*, or split asunder, divide, rend, tear, rip,  
 burst, break through, hatch; a *bekah*, or half shekel,  
 or shekel broke in two, בקיעים clefts, or breaches, בקעה  
 a valley, which separates two mountains.

בקר to *seek early*, or diligently, to enquire: the morn-  
 ing—a herd, beeves, bulls, or oxen; the connection  
 with the radical idea uncertain; but perhaps the herds  
 are so called, because of their rising early in the morn-  
 ing to feed. בקרה a seeking, Ezek. xxxiv. 12. בקרה a  
 scourging with a thong of an ox hide, Lev. xix. 20.  
 ביקר a herdsman, Amos vii. 14.

בקש to *seek*, ask, require, enquire, בקשה a petition, or  
 request.

בר corn or wheat; but, according to the Chaldee, a *son*  
 —ברר to *make clean*, or *clear*, and bright; to purge, to  
 polish; manifest or declare. בר, ברי pure, purity, clean-  
 ness. ברית sope; Jer. ii. 22. Mal. iii. 2. covenant, see  
 in ברת—ברה and ברא to *choose*, Ezek. xxi. 19. 1 Sam.  
 xvii. 8. to eat, בריה, ברות meat — בור *pit*, or *well*;  
 a dungeon, cistern; sometimes written בר, ביר and  
 באר, and is the same with ביר—באר a *palace*,  
 בירניות castles.

ברא to *concrete*, or form anew by concretion, to create,  
 בריאה a new thing, Numb. xvi. 30. בריא fat, to make fat  
 —to cut down, Josh. xvii. 15, 18. dispatch, Ezek. xxiii.  
 47. or rather *clear away*, and so, from ברר—בררים  
 fatted choice fowl, 1 Kings iv. 23. from ברה to choose,  
 or ברא fat.

ברד to *hail*, hail: to be grissled or spotted with small spots  
 like hail, Gen. xxxi. 10, 12. Zech. vi. 3, 6.

ברזל *iron*.

ברה to flee, or run away; to run across like a bar. בריה  
 a cross-bar. מברחים fugitives: ברה crooked, piercing,  
 Job xxvi. 13. Isai. xxvii. 1. connection uncertain.

ברך to *bless*; to kneel, the posture of receiving a blessing  
 from man, and ascribing it to God: the knee. ברכה  
 a blessing; a pool, accounted a singular blessing in those  
 hot countries: 'tis rendered to blaspheme, 1 Kings xxi.



to, 13. and to curse, Job i, 5, 11. ii. 5, 9. but may be read to blefs, in those places. אברך in Gen. xli. 43. may signify, The Father of Blessing, from אב father, and ברך to blefs.

ברם rich apparel, Ezek. xxvii. 24.

ברק to *lighten*; lightening; glittering weapon. ברקת a carbuncle, a precious stone, which sparkles like lightening, Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13. — ברקן a sharp, piercing brier, Judg. viii. 7, 16.

ברש a *fir* tree, fir-wood.

ברת a *little way*, or a little piece of ground, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. — ברותים made of fir, Cant. i. 17. written for ברותים fir-wood—ברית a *covenant*; which some derive from ברה to choose, and others from ברר to purify; accounting the word to mean primarily, a purifying victim: so כרת ברית the phrase for making a covenant, means to cut off a purifying victim, alluding to the ancient manner of doing it, as hinted, Gen. xv. 10, 18. Jer. xxxiv. 18, 19.

בוש to be ashamed and *confounded*, or *disappointed thro' delay*. מבשים shame or confusion בשה, בושה, the secrets, Deut. xxv. 11.—בשש to delay, Exod. xxxii. 1. Judg. v. 28.—יבש to be *dried up*, to wither; dry, יבשה dry land.

בשל to *ripen as fruit by the heat of the sun*, Joel iii. 13. מבשלות to dress with fire, to roast or boil: boiling places, Ezek. xlvi. 23.

בשם *spice and sweet odours*.

בשם tread, *trample upon*, Amos v. 11.

בשר to bring, *tell, or publish extraordinary good tidings*. —It is once used on occasion of tidings very bad to Israel, though the contrary to the Philistines, 1 Sam. iv. 17. it means also *flesh*, but in what connection is uncertain. בשורה tidings: reward for tidings, 2 Sam. iv. 10.

בת bath, a measure of liquids, whose contents are the same with the *epha*, viz. seven gallons, two quarts, and half a pint, wine measure.—בת for בבת the pupil of the eye.—בת for בנת a daughter, from בן a son.—בית, plural בתים a *house*, household, בית. ביתה, inward, within, home, homeward; from בנה to build.



ביתן a palace, Esth. i. 5. vii. 7, 8.—בתה *desolate, waste*, Isai. 5. 6. vii. 19.

בתל a marriageable virgin, בתולים virginity, or the tokens thereof.

בתק to *stab*, or thrust through, Ezek. xvi. 40.

בתר to divide, or *cut in two*; a piece or part so cut.

## ג

גאה to be *elated*, or lifted up: increase, Job x. 16. triumph: proud, pride גאון majesty, pride, excellency, haughtiness, highness, גאות, גאון, and גוה the same. גאונים proud ones, Psal. cxxiii. 4.—גיא, גאי and גי a valley.

גאל to *redeem*; to do the kinsman's part, who had a right to redeem a mortgaged estate, to marry the widow of a near relation, and revenge his murder, גואל a redeemer, avenger, kinsman, גאולה redemption: right, Ruth iv. 6. kindred, Ezek. xi. 15.—to pollute or defile, because such as are involved in blood, &c. by avenging, are polluted, גאלי defilings, Neh. xiii. 29.

גב *gibbous, prominent, convex*: an eminent place, vaulted or arched chamber, Ezek. xvi. 24, 31, 39. a higher place, Ezek. xliii. 13. a back, Psal. cxxix. 3. Ezek. x. 12. body, Job xiii. 12. bosses, or prominent parts, Job xv. 26. a nave or fellow of a wheel, Kings vii. 33. rings, Ezek. i. 18. eye-brows, Lev. xiv. 9. גבן crook-back'd, Lev. xxi. 20. גבונים high, gibbosities, or protuberances, Psal. lxviii. 15, 16.—גבה to be *high, haughty, exalted*; to raise or mount up; height, גבהות lofty, loftiness, Isai. ii. 11, 17.—גוב, plur. גבים a *species of locust*, or scarabæus, of a gibbous form. גבים ditches, or rather ridges of earth, thrown up, 2 Kings iii. 16. vault beams, 1 Kings vi. 9.—גב, יגב *fields ploughed* so as to form ridges and furrows, Jer. xxxix. 10. husbandmen or ploughmen who so cultivate the land, 2 Kings xxv. 12. Jer. lii. 16.—גב the *south*, גבה southward.—גבא a *pit*, Isai. xxx. 14. marshes, Ezek. xlvii. 11. גבים pits, Jer. xiv. 3.

גבוח *bald forehead*, Lev. xiii. 41—43, 55.

גבל,



גבול, a border, coast, *bound*; to set bounds; גבל, an end or extremity; גבליים stone squarers, rather Giblites, a people of Syria, living near mount Lebanon, 1 Kings v. 18.

גבן, *gibbous*, from גב, *cheese*, Job x. 10. גבעה, a hillock or rising ground, גביע a bowl or cup, מנבעות bonnets, or mitres of the priests. The *gibbousness* of the form is the connecting idea.

גבעל, *bolled*, Exod. ix. 31. from גב *gibbous*, and עלה to ascend.

גבר to *prevail or excel*, in valour or strength; a man, as superior to a woman or child. גבור mighty, strong, valiant. גבור a lord or master. גבירה a queen or mistress. גבורה mastery, strength, might, mighty act.

גבש, a *pearl*, Job xxviii. 18.

גג the *roof or flat top* of an house, or altar.

גד *Coriander*, Exod. xvi. 31. Numb. xi. 7.—גדוד, a *troop*, army or band; גוד to assemble by troops, to invade, to overcome—התגודד to *cut* one's self; this sense is taken from the Chaldee. גדר a ridge, or rather furrow, Psal. lxxv. 10. גדות cuttings, Jer. xlviii. 37. גדות banks, or rather trenches, Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isai. viii. 7. —גדי, a *kid* —גיד a *sinew*—נגד *before*, or overagainst. הגיד to tell, shew, declare, i. e. to lay a matter before another. מגיד a messenger. נגיד a leader, captain, prince, ruler.

גדל to be, or become *great*; to grow, to nourish up, or make to grow. גדול, גדולה great, greatness. גודל majesty, dignity, greatness. מגדל a large tower or castle, (גדלים fringes, Deut. xxii. 12. wreaths, 1 Kings vii. 17. taken from the Chaldaic sense of the root).

גרע to *cut* off, cut asunder, to cut down.

גרף to *revile*, blaspheme, reproach. גרופה a taunt, Ezek. v. 15. גרופים revilings.

גדר to *fence* about with a hedge or wall. גדרה, גדרת a fence, hedge, wall, fold.

גדש, a *heap*, or shock of corn, Exod. xxii. 6. Judg. xv. 5. Job v. 26. a heap of earth, or a tomb, Job xxi. 32.



גה to *cure*, Hof. v. 13. a medicine or cure, Prov. xvii. 22. (גה this, put for זה Ezek. xlvii. 13.)—יגה to afflict, vex, or *grieve*. יגון sorrow, heaviness—נגה to shine, be *bright*, brightness.

גהר to *fall upon the knees, and be prostrate*, in a bending posture, with the head near to the knees, 1 Kings xviii. 42. 2 Kings iv. 34. 35.

גוה body, carcase, back; a body or society of men, Job xxx. 5. — גוי a nation, or body of people. גוים nations. (גאה pride, or lifting up, for גאה.)

Look for גוב, גוז, גול, &c. leaving out the middle ו.

גוז or גוז to *take off*; to shear sheep, mow grass, hew stone. גוז a fleece. גו mowings. גוית hewn stone.

גובר a *treasurer*, Ezra i. 8.

גול to *take away by force*; to rob. גולה, גול violence, robbery. גול the young of pigeons or eagles, Gen. xv. 9. Deut xxxii. 11. *taken from* the nest or dam.

גום the *palmer worm*, a species of the locust, Amos iv. 9. Joel i. 4. ii. 25.

גוץ the stem or *trunk* of a tree, Job xiv. 8. Isai. xi. 1. xl. 24.

גור to *cut clear off*, divide, decide or decree: polish, Lam. iv. 7. גורים pieces, parts. גורה a separate place. מגורה an ax, 2 Sam. xii. 31.

גוה or גוה to *come or bring forth*, Judg. xx. 33. Psal. xxii. 9. Ezek. xxxii. 2. Micah iv. 10. break forth, Job xxxviii. 8. draw up, Job xl. 23 — נגה to *gore* or push as a bull with his horns.

גחל a *live or burning coal*.

גחן the *belly of a reptile*, Gen. iii. 14. Lev. xi. 42.

גי for גיא a valley.—גוי a nation, see in גו.

See גיד, גיל, &c. leaving out the middle י.

גלל to *roll*. גל a heap rolled together. גלים rolling waves, גלות springs. גלה a bowl, or pommel. גלילים folding leaves of a door, 1 Kings vi. 34. round rings, Esth. i. 6. Cant. v. 14. גלילה the circuit of a country, border, or coast. גלגל a wheel: the circulating matter of the heavens, Psal. lxxvii. 18. גלגלת the round skull, poll. בגלגל because of, by means of, or by his bringing about. מגלגל a roll



- a roll or volume. גללים, גלל dung, ordure, which passes through the various convolutions of the guts. גלולים idols, circulators—גלה to *roll away*, remove; go, or carry into captivity. גולה, גולת captivity—גלה to *roll off*, uncover, discover, reveal, open. גליון a roll or volume, Ifai. viii. 1. גליגים glasses, Ifai. iii. 23. which discover objects; but what the word here really means is uncertain, the LXX render it, transparent garments—גול, or גיל to exalt, jump, or *dance about* for joy; to rejoice: גיל, גילה joy, a rejoicing — גיל, כגילכם, Dan. i. 10. of *your sort*; or according to your revolution, term, or continuance—גל a globular drop of dew, Job xxxviii. 28.
- גלב a barber, Ezek. v. 1.
- גלד a skin, Job xvi. 15.
- גלח to *shave or poll* the head.
- גלם to *wrap together*, 2 Kings ii. 8. גלום a garment or cloak to be wrapt round one. גלם an embryo or fœtus wrapt in the involucra of the womb, Psal. cxxxix. 16.
- גלמוד, גלמוד *desolate*, solitary, Job iii. 7. xv. 34. xxx. 3. Ifai. xlix. 21.
- בלע to *intermeddle* with, Prov. xvii. 14. xviii. 1. xx. 3.
- גלש to *appear beautiful*, Cant. iv. 1 vi. 5.
- גם a conjunction, *also*, yea, though. בשגם *for that also*; from ג in ש that, and גם also—גמה *sup up*, Hab. i. 9. —גמא to swallow, or drink, Gen. xxiv. 17. Job xxxix. 24. a bulrush or flag which remarkably *sups up* the water where it grows, Exod. ii. 3. Job viii. 11. Ifai. xviii. 2. xxxv. 7.
- גמר a cubit, Judg. iii. 16. probably the shorter cubit, the length of the arm, from the elbow to the knuckles, being 15 inches.
- גמל to *retribute*, requite, recompence, deal kindly with—To wean, when the mother or nurse returns the child to the father—a camel, a remarkably revengeful animal—to be ripe, so as to yield or return flowers or fruits to the earth, Numb. xvii. 8. Ifai. xviii. 5. גמול a reward, desert, benefit. גמולה, תגמול recompence.
- גמץ, גומץ a pit, Eccl. x. 8.



גמר to perform or *finish* in a good sense, Psal. lvii. 2. cxxxviii. 8. to fail or cease in a bad sense, Psal. vii. 9. xii. 1. lxxvii. 8.

גנן to *protect*. גן, גנה a garden inclosed with a fence. מגן a shield. מגנה obstinacy, Lam. iii. 65. i. e. a heart shielded or hardened—נגן to *strike* or play upon a stringed musical instrument. נגינה, מנגינה a stroke, music, tune, song, or stringed instrument. מנגן a minstrel or player.

גנב to *steal*, to bring or withdraw secretly; a thief, גנבה theft.

גנו a *repository* or chest, Esth. iii. 9. iv. 7. Ezek. xxvii. 24.—גנוך a *treasury*, 1 Chron. xxviii. 11.

געה to *low as an ox*, 1 Sam. vi. 12. Job vi. 5.—גוע to *expire* and die—גע to be *weary* or fatigued with labour. גיע weary, labour. גיעה weariness.—געגע to *reach, touch, smite*; come or draw nigh; strike or plague: a plague, fore, or stripe.

געל to *loath*, abhor, vilely cast away: refuse to gender, Job xxi. 10. loathing, Ezek. xvi. 5.

גער to *check*, reprove, rebuke: גערה, מגערה a rebuke.

געש to *shake*, or be violently moved as the waves of the sea, or a disturbed mind.

גף highest place, or *pinnacle*, Prov. ix. 3.—גוף, גופה *body*, 1 Chron. x. 12. Exod. xxi. 3, 4.—גף to *shut*, Neh. vii.

3.—נגף to *smite or strike against*; to hurt to stumble. נגף stroke, plague, slaughter.

גפן a *vine*.

גפר the *cypress*, or species of the turpentine tree, Gen. vi. 14.—גפרית brimstone, or *sulphur*.

גרר to *saw*, 1 Kings vii. 9. גרה a saw—גרר to *stir up* strife, to contend; גרה, תגרה blow or conflict, Psal. xxxix.

10.—a cud, to *chew the cud*—a *gerah*, a piece of money of the value of three halfpence.—גרר to *sojourn*, גר a stranger: inhabitant, Job xxviii. 4. מגור pilgrimage, dwelling.

גרות habitation, Jer. xli. 17.—to *fear* as a stranger: be afraid. מגור, מגורה terror, fear—(to *gather together*, or assemble. מגורה a barn, Hag. ii. 19.

ממגורות barns, Joel i. 17. this sense seems to be related to (אגר the *whelp* of any wild creature, in its weak timorous

rous



rous state—גיר *chalk*, Isai. xxvii. 9.—יגר to be *afraid*, or *shrink back* for fear—נגר to *drain off*, trickle or pour down, or pour out, flow away, spill—גרגרים berries, Isai. xvii. 6. גרגרות the neck, or rather the annular cartilages of the windpipe, Prov. i. 9. iii. 3, 22. vi. 21. —גרון the *throat*. Several of the connections are here uncertain.

גרב *scab or scurvy*; a malignant disorder in the skin, Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

גרד to *scrape*, Job ii. 8.

גרז to *cut off*, Psal. xxxi. 22. גרון an ax, Deut. xix. 5. xx. 19. i Kings vi. 7. Isai. x. 15.

אגרטל a *charger or bason*, Ezra i. 9.

גורל a *lot*.

גורם a bone, viz. of the larger sort, Job xl. 18. Prov. xvii. 22. xxv. 15. to *gnaw or break*, or *pick bare bones or sherds*, Numb. xxiv. 8. Ezek. xxiii. 34. Zeph. iii. 3. strong or bony, Gen. xlix. 14. the bare top, 2 Kings ix. 13.

גרן a *threshing-floor*.—גרון the throat; see under גר.

גרם to *wear or break* to pieces, Psal. cxix. 20. Lam iii. 16.

גרע to *lessen*, diminish: restrain, Job xv. 4, 8. withdraw, Job xxxvi. 7. take away, Numb. xxxvi. 3, 4. keep back, Numb. ix. 7. מגרעות narrowed rests, 1 Kings vi. 6.

גרף to *wrap or roll together*; translated, sweep away, Judg. v. 21. מגרפת clods concerted, Joel i. 17.—אגרף the fist clenched, Exod. xxi. 18. Isai. lviii. 4.

גרש to *expel*, cast or drive out; divorce, מגרש suburbs, which are excluded the city. גרש corn beaten out, or reduced to meal, Lev. ii. 14, 16. perhaps written for גרם.

גרש to *grope*, Isai. lix. 10.—גרש clods, Job vii. 5. גרש to be *close* together, Job xli. 16. come or bring near—to exact and oppresses; i. e. as it were to squeeze close. גרש stand back, Gen. xix. 9. גרש give place, Isai. xlix. 20. meaning probably, advance close to some other place. גרשו put, or brought into, 2 Sam. iii. 34.

גרשם to *rain*; a shower, rain.

גת a *wine-press*. גתית *Gittith*, in the title of Psal. viii. and lxxxi and lxxxiv.



דאח to fly *swiftly*, Deut. xxviii. 49. Psal. xviii. 10. Jer. xlvi. 40. xlix. 22. a vulture, Lev. xi. 14.

דאב to faint, languish, or be sorrowful, Psal. lxxxviii. 9. Jer. xxxi. 12, 25. דאבה, דאבון sorrow, Job xli. 22.

Deut. xxviii. 65. מדיבת causing sorrow, Lev. xxvi. 16.

דאג to be anxious or fearful. דאגה carefulness, fear. (דאג for דג fish, Neh. xiii. 16.

מדיבת דבב to speak, blab, Cant. vii. 9. דבה slander, infamy.

דאב see דוב—a bear. נדב to be liberal, bountiful.

התנדב to offer willingly. נדיב prince, liberal, noble.

התנדבה, נדבה a free will offering. נדבתי my soul,

or my ingenious spirit, or my principal one, Job xxx.

15.

דבא strength, Deut. xxxiii. 25.

דבל a cake of dry figs

דבק to cleave or adhere to, follow close, join to, overtake a joint; sodering, Isai. xli. 7.

דבר to lead, bring, drive, or carry out—to bring forth, express, or utter one's sentiments; to speak, talk, promise, &c. דבר, מדבר, מדברה a word, matter or thing.

דברת an affair, business. דביר the oracle, or most holy

place, from whence God spake. על דברת, על דבר upon the matter or affair, on account of.

כדברם after their manner, Isai. v. 17.—מדבר a wilderness; a

place remote from conversation.—דבר pestilence; carrying persons out of the world; to destroy or subdue—

דבורה a bee, Isai. vii. 18. דבורים bees, Deut. i. 44. Judg.

xiv. 8. Psal. cxviii. 12. from their admirable order and

conduct, having a leader or captain over them, to lead

them forth—הדבר a fold, Micah ii. 12. to which sheep

are led for pasture—דבורות floats, 1 Kings v. 9. driven or

towed along in the sea by oars. N. B. The idea of

speaking, seems to be properly Hebrew; but that of leading

and carrying, may be from the Chaldee.

דבש honey. דבשה bunch of a camel, Isai. xxx. 6. which

when galled, was anointed and cured with honey.



דגה to *multiply exceedingly*, like fishes, Gen. xlviii. 16.—  
דוג, דג, דגה, דוג fish. דוגים, דוגים fishers—דגן corn, from  
its great increase. דגון dagon, the god of the Philistines,  
signifying the corn-giver.

דגל a *military standard*, or banner: to set up a ban-  
ner, Psal. xx. 5. דגול a standard bearer, Cant. v. 10.

דגן corn, see above under דג.

דגר to *sit on eggs*, or chickens; or gather them together to  
sit on them, Isai. xxxiv. 15. Jer. xvii. 11.

דדה to walk with a *solemn pace*, Psal. xlii. 4. Isai. xxxviii.  
15.—דוד an uncle, or any one that is *beloved*. דודים  
love, loves.—דודאים mandrakes, some lovely fruit or  
flower—ידיד well beloved. ידדות dearly beloved, Jer.  
xii. 7.—דודא, דוד a pot or basket, connection uncertain.  
—נדר see under נד.

ידה, יד the *hand*, power, &c. plur. ידים 'tis variously ap-  
plied. ידות stays, parts, tenons, axle-trees, ledges.  
—ידה to exercise the hand in shooting or casting. יהודה  
to give the hand to another in token of submission or  
homage; to confess, praise or give thanks. תודה thank-  
giving, confession, praise, thank-offerings. תודת com-  
panies who give thanks. Neh. xii. 31, 40. תודות thank-  
givings, Neh. xii. 8. יהודי a Jew or confessor. יהודים  
become Jews, Esth. viii. 17. יהודית the Jews language  
—נדה to separate for uncleanness, see under נד.

דהב the same in Chaldee as זהב gold. מדהבה golden,  
Isai. xiv. 4.

דהם astonished, or *stupefied*, Jer. xiv. 9.

דהר to prance or *spring* as a horse, Judg. v. 22. Nahum  
iii. 2.—תדרה the pine, or some species of tree, so called  
probably from the springiness or elasticity of its wood,  
Isai. xli. 19. lx. 13.

דוה, דוי *faint*, languishing. דוה a woman sick of her  
menfes. מדוי, מדוי disease or langour. (מדוי gar-  
ments, see מד.)

Look for דוב, דוג, דוד, דוה, &c. leaving out the middle ו.

דחה to *thrust* at or drive away, to push down. נדחים  
out-casts. דחה, דחה falling, ruin.—דחה, דחה to *cast*  
*quite out*, Jer. li. 34. purge out, Isai. iv. 4. wash out,  
2 Chron. iv. 6. Ezek. xl. 38.—נדה, דחה to *force or drive*  
away;



away; cast out, banish. מרחיק causes of banishment, Lam. ii. 14.

רחון millet, Ezek. iv. 9.

רחף to hasten, press on, 2 Chron. xxvi. 20. Esth. iii. 15. vi. 12 viii. 14. מרחפות precipices, Psal. cxi. rendered to overthrow.

רחק to thrust and vex, Judg. ii. 18. Joel ii. 8.

די sufficiency; enough, ability. מדי when, whenever, since, or ever since, from, implying the whole or full time since. שדי allsufficient—דיה the black vulture, Deut. xiv. 13. Isai. xxxiv. 15.—דיו ink, Jer. xxxvi. 18.—דיק forts or battery.

דכה and דכא to be broken, contrite, to beat to pieces, crush, oppress; to crouch, Psal. x. 10. דך crushed, or oppressed. דכים waves broken by dashing against the shore, Psal. xciii. 3.—דוך, דוכה, דוך beat, a mortar, Numb. xi. 8.

דכף the lapwing, or upupa, Lev. xi. 19. Deut. xiv. 18.

דלל to be exhausted, emptied, dried up, fail, impoverished. דלה poor, lean. דלה pining sickness, Isai. xxxviii. 12.—דלה to draw up, Exod. ii. 16, 19. Psal. xxx. 1. Prov. xx. 5. not equal, contracted, or drawn up; Prov. xxvi. 7. דלי a bucket. דליות branches drawing up the sap. דלת the hair, Cant. vii. 5. which draws its nutritious juice from the body. (דל a door, Psal. cxli. 3. the same as דלת.)

דלג to leap or skip.

דלח to trouble or make muddy the water, Ezek. xxxii. 2, 13.

דלף to drop down like water, Job. xvi. 20. Psal. cxix. 28. Eccl. x. 18. a dropping, Prov. xix. 13. xxvii. 15.

דלק hotly to pursue; to kindle, to burn: דלקת a fever, Deut. xxviii. 22.

דלת a door, a gate of a town: the leaf of a door, Ezek. xli. 24. a leaf of a book, Jer. xxxvi. 23. the lid of a chest, 2 Kings xii. 9. דל a door, Psal. cxli. 3.

דם blood—דם to be silent, still, to cease, to be inactive.

דממה, דמי silence—to be reduced to a state of silence, cut off or destroyed. דמי a cutting off, Isai. xxxviii. 10.

—דמה to be like, liken, compare, to form an image or idea of a thing in the mind, or to think. דמות a likeness



nefs or fimilitude.—דום to *wait with silence* or quietly.  
דומיה, דומה silence.

דמן *dung* for manuring the land. מדמנה a dunghill, Ifai.  
xxv. 10.

דמע to *weep*. דמעה tears. דמע liquor, or wine and oil,  
which when pressed, drop like tears, Exod. xxii. 29.

דון to *judge in a dispute*, contend. מדין a judge, מדין, דין,  
judgment, plea, cause. מדון, מדין contention, strife,  
מדינה a province, see in מדין—נדן a *sheath* or scabbard,  
1 Chron. xxi. 27.

דנג wax, Psal. xxii. 14. lxviii. 2. xcvi. 5. Mic. i. 4.  
ידע to *know*, perceive, acknowledge, be acquainted with,  
and the like. מידע, מודע acquaintance, familiar friend,  
kinsman. מדעה kindred; דע, דעה, דעת, דע knowledge.  
ידעני a wizzard or cunning man. מדוע where-  
fore, or for what reason, from מה and דע knowledge  
or reason.

דעך to *extinguish* or quench: consume, Job vi. 17.

דפי slander, Psal. l. 20.—נדף to blow, *drive about or dis-  
perse*, as smoke or chaff by the wind.

דפק to *beat* or over drive, Gen. xxxiii. 13. to beat or knock  
at a door, Judg. xix. 22. Cant. v. 2.

דויך *be turned into joy*, Job xli. 22.

דק to be, or be *beaten small* or thin, bruise. דק small,  
thin; a dwarf or slender person, Lev. xxi. 20. a thin  
curtain, Ifai. xl. 22.—דיק a fort or *battery*.

דקר to *stab*, or thrust through. מדקרות stabs or piercings,  
Prov. xii. 18.

דרור white marble, or some pearl, Esth. i. 6.—דרר,  
*liberty*; a swallow flying at liberty, Psal. lxxxiv. 3.

Prov. xxvi. 2. מר דרור myrrh, distilling freely, or of its  
own accord, Exod. xxx. 23.—דור to be *round*, or *peri-  
odical*; round about, Ifai. xxix. 3. a ball, Ifai. xxii. 18.

הדורים crooked places, round about ways, Ifai. xlv. 2.

דור to dwell or go round about, Psal. lxxxiv. 11.

מדורה a round pile for fire, Ifai. xxx. 33. Ezek. xxiv.

9. דור to heap fewel on the fire, Ezek. xxiv. 5. the

round or period of human life; an *age* and *generation*.

—נדר to *vow*; a vow.

דרא *abhorring*, contempt, Ifai. lxvi. 24. Dan. xii. 2.



- דרבן a *goad*, 1 Sam. xiii. 21. Eccl. xii. 11.  
 דרג a *steep place*, or crag of a rock, Cant. ii. 14.  
 Ezek. xxxviii. 20.  
 דרר a *thistle*, Gen. iii. 18. Hosea x. 8.  
 דרך to *tread upon*; to thresh; to bend a bow by treading on it; to walk; a way or beaten path, custom or manner. מדרך treading, Deut. ii. 5.  
 דרכמן a *dram*, Ezra ii. 69. Neh. vii. 70, 71, 72. a Persian coin of gold, worth about twenty-five shillings: see also אדרכן in א.  
 דרום the *south*.  
 דרש to *seek for*; search, enquire. מדרש a story or Chronicle, compiled on accurate enquiry, 2 Chron. xiii. 22. xxiv. 27. or where past transactions are to be sought for.  
 דרש to thresh or *tread out* corn, tread down. מדישת, דיש a threshing.  
 דשא to *spring up* as grass, Gen. i. 11. Joel ii. 22. a tender bud; herb, or grass.  
 דשן to be or be made *fat*; fatness: anoint or make fat, Psal. xxiii. 5.—ashes of the fat, and other parts of the sacrifices burnt; to receive the ashes, Exod. xxvii. 3. to take away the ashes, Numb. iv. 13. to accept, make fat, or turn to ashes, Psal. xx. 3.—דישון the *pygarg*, so called from its ashen colour, Deut. xiv. 5.  
 דת an *imperial law* or decree.

## ה

- הא a *demonstrative* particle, rendered *behold!* Gen. xlvii. 23. Ezek. xvi. 43. even Dan. ii. 43.—הוא a pronoun of the third person, *he*, *she*, *it*—הוא *she*, *it*: הוא the same as היה *to be*, in Job xxxvii. 6. Eccl. xi. 3.  
 האח *aha*, *haha*, *ah*,  
 יהב a burden or *supply*, Psal. lv. 22. להב to *supply what is wanting*, give, bring, go to now, come on.—הבהב offering, Hosea viii. 3.  
 הבל *vanity*, to become vain.  
 הבן *ebony*, Ez xlvii. 15.  
 הבר a *viewer* of the heavens, or astrologer, Isai. xlvii. 13.



הגור to *bring or carry forth, in act, sound, word, or thought*, to remove or take out of the way, 2 Sam. xx. 13. Prov. xxv. 4, 5. Ifai. xxvii. 8. to bring forth a sound, or utter words: a sound, Job xxxvii. 2. a tale, Psal. xc. 9. —to bring forth any thing in the mind; to muse, imagine, mutter or meditate, הגיות, הגיות, הגיות meditation: solemn sound, Psal. xcii. 3. to coo or mourn as a Dove, Ifai. xxxviii. 14. Jer. xlviii. 31. Ifai. lix. 11. and growl as a lion, Ifai. xxxi. 4.

הגן *directly*, Ezek. xlii. 12.

ההד to *put in*, Ifai. xi. 8. —ההד echo or shouting—ההד glory, honour, majesty, comeliness; any good quality for which a person is admired or honoured.

ההד to *tread down*, Job xl. 12.

ההד a *footstool*.

ההד the *myrtle tree*.

ההד to *push, thrust, drive, cast out*.

ההד to *adorn, to honour*; glory, majesty, beauty, splendor. N. B. ההד and ההד are often joined; and the former seems to denote the splendor or glory itself; the latter, the ornament or beauty resulting from thence. (ההד a winding, round about way, Ifai. xlv. 2. see ההד.)

הה a natural interjection of grief, *ah! alas, wo worth*, Ezek. xxx. 2.

הה a natural interjection of *lamentation and exclamation*, *ho! wo! ah! alas!*—hence ההד calamity, wickedness; to devise mischief, Psal. lxi. 3. (ההד Gen. xxvii. 29. Neh. vi. 6. Eccl. ii. 22. Ifai. xvi. 4. the same as ההד to *be*, and perhaps put for it.)

הה a pronoun, *he, it*. (הה to *be*, the same as ההד in Job xxxvii. 6. Eccl. xi. 3.)—ההד *wealth, substance, riches*.

ההד to *be sleepy*, Ifai. lvi. 10.

ההל to *begin*, ההל a beginning.

הה a particle of mourning, *wo*, Ezek. ii. 10. written אה, Eccl. iv. 10.—ההד to *exist, to be*, אהד I AM, or will be, Exod. iii. 14. —ההד JEHOVAH, a name denoting independent *existence*. יה JAH, the LORD, denoting emphatically, the *essence*.—ההד to *be, to become, to be*

be



- be done, committed or accomplished (to faint, Dan. viii. 27. lamentation, Micah ii. 4. from גהה to lament.)
- היך *bow*, 1 Chron. xiii. 12. Dan. x. 17, the same as איך.
- הכל, היכל a *temple* or palace.
- הכר see נכר under כר.
- הל to *shine*, as any lucid body. הילל Lucifer, or Irradiator, Isai. xiv. 12. נהללים Isai. vii. 19. commendable trees; perhaps they were plants of the sun-flower kind, emblems of shining, or irradiation. (יהל shall pitch the tent, Isai. xiii. 20. for יאהל)—הלל to make to shine, praise, boast: to make one's self shine, boast one's self, be puffed up with vain-glory, to rave with foolish conceit; so to be mad or foolish, and to rage. תהלה, הלול, מהלל, מהלל praise. הוללות madness. תהלה folly, Job iv. 18.
- הלא to cast *far off*, Micah iv. 7. הלאה at a distance, whether of time or place, yonder, beyond, hitherto, forward, henceforth.
- הלו a pronoun, *this*, that.
- הלך to *go*, *walk*, travel. התהלך to walk to and fro, to behave one's self. הליך, הליכה, תהלכת a going, a step. מהלך a walk, journey. הליכות travelling companies, Job vi. 19.
- הלם *strike against*, smite, break, or beat as with a hammer. מהלמות strokes. הלמות a hammer, Judg. v. 26. יהלם the diamond, called so perhaps from its prodigious hardness like a hammer, capable to beat in pieces any other sort of stones. הלום here, hither, thither; as it were, the spot where the foot last strikes against the ground.
- הם a pronoun of the third person plural masculine, *they*, those—המם to *trouble*, discomfit, vex, break and destroy—המה to be *troubled*, disquieted, rage, roar. המיה, המיה tumultuous, noise, concourse—הים or הום to *disturb*, to make a noise. מהומה trouble, vexation, destruction.
- המל, המולה *tumult*, Jer. xi. 16. loud and tumultuous speech, Ezek. i. 24.
- המון to *multiply*, Ezek. v. 7. המון multitude, abundance, tumult, noise.
- המס, המסים *meltings*, Isai. lxiv. 2.



המר *deep pits*, Psal. cxi. 10.

הן, הנה—a particle of *demonstration*: lo, behold—הן a pronoun of the third person plural feminine; them, *these*. הנה הנה hither, or thither. והנה here and there, hither and thither—הון *wealth*, substance, riches.—הין a *bin*, a measure of liquids, containing about five wine quarts, being the sixth part of an *epah*, or *bath*. (ye תהיו were ready, or ye were for, from היה to be, Deut. i. 41.)

הסה to be *silent*, to make silent or still. הם silence.

הפך to *turn*, change, overturn, overthrow: diverse, or contrary, Ezek. xvi. 34. הפכה, הפכה overthrow. תהפכה perverseness, frowardness. מהפכת a sort of *stocks* in which the limbs were *distorted*, 2 Chron. xvi. 10.

הפך Jer. xx. 2, 3. xxix. 26. הפך froward, Prov. xxi. 8. הצן some warlike *chariot or machine*, probably armed with scythes, Ezek. xxiii. 24.

הרר, הר a *mountain*—הרה to *conceive in the womb*, to be with child; a woman with child. הורה a progenitor, Gen. xlix. 26. הרן conception—יהר, יהר *haughty*, proud, Prov. xxi. 24. Hab. ii. 5.

הרג to kill or *slay*. הרגה, הרג slaughter.

הרם ארמון a palace, Amos iv. 3. writ for הרם.

הרם to *demolish*, break, beat or throw down, destroy. הרס destruction.

התת to *devise mischief*, Psal. lxii. 3.

התל to deceive, mock, or *impose* upon. מהתלות deceits, Isai. xxx. 10.

ו

ו a *hook*: hence is derived the conjunction ו which is very frequently prefixed to words, to indicate some connection with the foregoing.

והב *Vabeb*, thought to be the proper name of a place near the river *Arnon*, Numb. xxi. 14.

ולד a child, for ילד

ז

זאב a *wolf*.

זאת *this*, thus.



*Baal* בעל זבוב *a fly*, Eccl. x. 1. Isai. vii. 18. *Zebub*, the idol-god of *Ekron*, 2 Kings i. 2, 3, 6, 16.

—זב to *flow*, to *flow out*; an *issue* or *flux*. זב he that hath a running issue. זבת flowing.

זָבַר to *endow* a woman when she marries, Gen. xxx. 20.  
a dowry, Gen. xxx. 20.

to *sacrifice*, kill, offer: a sacrifice, זבחה Hosea iv. 19.  
a sacrifice. מזבה an altar, a place or instrument for sa-  
crifice.

זבל to *cohabit*, or dwell. זבול, זבלה a habitation.

at the *bussk* or skin of a grape, Numb. vi. 4.

זר to *boil or swell* with pride, to act proudly or presumptuously, זר proud, presumptuous. זרן swelling, Psal.

cxxiv. 5. **זִידוֹן** pride—**נֹד** to fod or boil, Gen. xxv.  
29. **נִיד** pottage.

זה, זו, זאת, *this, thus*.—נזה to *sprinkle*.

**זהב** *gold*: fair weather, or the bright-shining of the sun, when the north-wind has dispersed the clouds, Job xxxvii. 22. yellow shining oil, Zech. iv. 12. 'tis nearly the same both in sense and sound with **צהב** *yellow*.

וְהָאֵל to abhor or *nauseate*, Job xxxiii. 20.

וזהר to *shine with reflected light*, Dan. xii. 3. brightness, or reflected splendor, Dan. xii. 3. Ezek. viii. 2. הוזהיר, וזהר to teach, warn, admonish, which is like shewing light to one in the dark.

וְזֶה for this—וְזֶה the month Zif, falling somewhere in April or May, 2 Kings vi. 1, 37.—וְזֶה a corner, Zech. ix. 15. a corner stone, Psal. cxliv. 12. מְנוּי pantries, usually made in nooks or corners of houses, translated garners, Psal. cxliv. 13.

Look for ווּב, וּוּר &c. leaving out the middle ו.

זו, זוּ a door post, on which the door is *moved*—זוּ  
splendor or motion; translated, abundance, Isai. lxvi.  
11.—an animal which moveth; translated beast, and  
wild beast, Psal. l. 11. lxxx. 13.

וּנְחָה to be *loosed*, Exod. xxviii. 28. xxxix. 21.

לְהִיָּלָה to *cringe or skulk through fear*, Job xxxii. 6. זְחִילִים serpents, Deut. xxxii. 24. worms; Micah vii. 17. being animals that thus skulk in holes.

# Look



Look for זיו, זיק, זית leaving out the middle י.

זכך, and זכה to be, or to make clean, pure, transparent. christal, Job xxviii. 17.

זכר to remember, record, mention, remembrance. זכור, a male, by which the memory of the name and family is preserved. זכרון a memorial.

זלל, and זול to lavish, Isai. xlvi. 6. זולל a glutton, a sordid good for nothing person: vile, Jer. xv. 19. Lam. i. 11. זלות vilenesses, Psal. xii. 8. הזיל despise, Lam. i. 8. זכול a luxuriant branch, Isai. xxiii. 5. (גדdest thou about, or makest thyself vile, Jer. ii. 36. or perhaps put for תאזיל from אזל.) זולת, see below זלת—זול to flow, or flow down, pour, distil, drop, melt. זולים flood, streams. מזלות the planets or fluxes of light reflected from them, 2 Kings xxiii. 5.

זולג, מזולג a flesh book.

זלעפה a vehement storm, Psal. xi. 6. terror, Lam. v. 10. horror, Psal. cxix. 53. compounded of זל to scatter, and עף agitation.

זלת, זולת, זולת, זולת besides, except, save, only.

זמם and זום to think, imagine, purpose, devise, plot. זמה, מזמה a thought, purpose, discretion: mischievous, lewd or wicked device—זום an ear or nose jewel.

זמן to appoint; an appointed time.

זמר to cut off superfluous branches: to prune, Lev. xxv. 3, 4. Isai. v. 6. זמיר, זמורה a branch. מזמרות pruning-hooks, snuffers.—זמר to sing artificial compositions, where superfluous and discordant words are cut off; to sing praises. זמיר a singing, Cant. ii. 12. זמירה, זמירה a song, melody, psalm. מזמור a psalm. מזמרת choice things, most praised; translated best fruits, Gen. xliii. 11. זמר the chamois, Deut. xiv. 5. an animal that lives chiefly by cropping, and as it were pruning the leaves and tender branches of trees.

זון, זן a kind or species, 2 Chron. xvi. 14. Psal. cxliv. 13.

—זון in Chaldee to feed. מזון meat, Gen. xlv. 23.

זנה to play the harlot, or commit whoredom. זונה a whore, harlot. זנות, זונות whoredom.

זנונים whoredoms—זנות armour or girdles, 1 Kings

xxii. 38. זון weapon or girdle, Deut. xxiii. 13. connection



connection uncertain; unless, because harlots girded themselves with ornaments to allure the men.

זנב a *tail*: to cut off the tail, or smite the hindmost, Deut. xxv. 18. Josh. x. 19.

זנה to *cast off*, or remove to a distance.

זנק to *leap*, Deut. xxxiii. 22.

זוע or זעה the radical idea seems to be *commotion*; to move, Esth. v. 9. tremble, Eccl. xii. 3. זועה vexation, Isai.

xxviii. 19. זעיה a removal: trouble, 2 Chron. xxix. 8.

זעוע to vex, Hab. ii. 7.—זע causing sweat, Ezek. xlv.

18. זעת sweat, Gen. iii. 19. which is excited by motion.

זער to *cut short* or extinguish, Job xvii. 1.

זעם to have *indignation* against, to defy, abominate, abhor: indignation.

זעף to *rage or fret*, be displeased and uneasy in mind: wrath, indignation, rage, raging. זעפיים sad of coun-

tenance, Gen. xl. 6. worse liking as if uneasy, Dan i. 10.

זעק to *cry out aloud*; to call or assemble together. זעקה a cry.

זעיר, זער a *little*, Job xxxvi. 2. Isai. xxviii. 10, 13. זעיר a little while, Isai. x. 25. xxix. 17. small, Isai. xvi. 14. few, Isai. xxiv. 6.

זפת *pitch*, or bitumen, Exod. ii. 3. Isai. xxxiv. 9.

זקק to *refine* or purge from impure mixtures, 1 Chron. xxviii. 18. xxix. 4. Job xxviii. 1. Psal. xii. 6. Isa. xxv. 6.

Mal. iii. 3. applied to the drops of water as refined into rain, Job xxxvi. 27. זקים chains or fetters, perhaps made of refined iron, Job xxxvi. 8. Psal. cxlix. 8. Isa. xlv. 14.

Nahum iii. 10.—זיק, זיקות *sparks*, Isai. l. 11. זקים fire-brands, Prov. xxvi. 18.—זק damage, Esth. vii. 4. a Chaldee word.

זקן to be or wax *old*. זקנים the aged, antients, elders. זקנה old age. זקן the beard, the sign of age.

זקר to *raise up*, Psal. cxlv. 14. cxlvi. 8.

זרה to *disperse abroad*, scatter, winnow, fan; to be estranged: זר a stranger. מזרה a fan. מזרים north,

or scattering north winds, Job xxxvii. 9. מזרות Maz-

zaroath, Job xxxviii. 32. which perhaps means the dis-

persed gross air.—זור to *press out*, squeeze, crush: to

sneeze, 2 Kings iv. 35. to dress, or bind up a wound

or



or fore by pressing out the matter, Isai. i. 6. Jer. xxx. 13. **מזור** a wound or fore, Hof. v. 13. Obad. 7. — **נזר** to *separate*, separate one's self, separation: a crown or diadem, a badge of distinction. **מנזרים** crowned men, Nahum iii. 17. **נזיר** a Nazarite. **נזר** vine undressed, Lev. xxv. 5, 11. or vine of separation; so called because the vineyard in the sabatical year was sequestered from the owner's use: hair of separation, Jer. vii. 29. — **זר** to *gird*, 2 Sam. xxii. 40. to compass, Psal. cxxxix. 3. **זר** the crown or border which went about the top of the ark, table and altar of incense. **זרזיר** the greyhound, girt in the loins, Prov. xxx. 31. these are from **אזר** to gird, the **א** being dropped. **זרא** loathsome or *nauseous*, Numb. xi. 20. **זרב** to be *dissolved by the heat of the sun*; to wax warm, Job vi. 17. **זרויה** that which waters, Psal. lxxii. 6. from **זר** to scatter, and **צף** overflow. **זרה** to *spring up*, arise, rising. **מזרה** the east, or sun-rising. **אורה** a native, or one home born: a tree growing in its native soil, translated a green bay tree, Psal. xxxvii. 35. **זרם** to *pour forth*, overwhelm, overflow: a tempest, storm, torrent, or inundation. **זרמה** a copious flux or issue, Ezek. xxiii. 20. **זרע** *seed*, to sow. **הזריע** to seed or yield, Gen. i. 11, 12. to conceive seed, Lev. xii. 2. **נזרע** the same, Numb. v. 28. **זרעים** pulse, Dan. i. 12. **זרענים** pulse, Dan. i. 16. — **זרוע**, **זרוע**, **זרוע** the *arm*: **זרע** shoulder, Numb. vi. 19. Deut. xviii. 3. power or strength, Psal. lxxi. 18. lxxix. 11. Ezek. xxii. 6. the connecting idea may be to be *dilated* as seed sown, and *stretch out* as the arm. **זרק** to *sprinkle*, **מזרק** a vessel used in sprinkling; a basin, or bowl. **זרת** a *span*, the length from the extremity of the thumb, to the extremity of the little finger *expanded*, perhaps from **זרה** to spread abroad. N. B. The longer span was half a cubit, almost eleven inches, the lesser was a third part of a cubit, a little more than seven inches and a quarter. **זית** an *olive*, both tree and fruit: an olive-yard.



חבב to *love*, Deut. xxxiii. 3.—חבה, חבת, מחבת a *pan*—  
 חוב a Chaldee word, to be *indebted*, to forfeit, Dan. i.  
 10. a debtor, Ezek. xviii. 7.—חבא to *hide*, sometimes  
 written without the א. מחבא a hiding or lurking place,  
 1 Sam. xxiii. 23. Ifai. xxxii. 2. חביון a hiding, Hab.  
 iii. 4. חב the bosom, as a secret place, Job xxxi. 35.  
 חבט to *thresh* or beat out, Judg. vi. 11. Ruth ii. 17.  
 Ifai. xxviii. 27. to beat off, Deut. xxiv. 20. Ifai. xxvii.  
 12.

חבל to *bind* or *connect*, or *be obligated*: a rope, cord, line,  
 band, or binder: a region, portion, or track of land  
 measured by a cord or line: a pilot or mariner employed  
 in the handling of ropes: the mast of a ship, having  
 many ropes fastened to it, Prov. xxiii. 34. a company  
 connected, 1 Sam. x. 5, 10. the girding pains or pangs of  
 a woman in travail; to be in travail with: to be bound  
 under the obligation of a debt; a pledge; to give or  
 take a pledge; to be under obligation to punishment;  
 to be ruined; to destroy; destruction, Micah ii. 10.  
 to offend, to render one's self obnoxious, Job xxxiv.  
 31. or to deal corruptly, Neh. i. 7. to be corrupt, Job  
 xvii. 1. תחבלות wise counsels, good advice; i. e. well  
 connected, and wisely concerted designs.

חבצלת a *rose*, probably the *narcissus*, Cant. ii. 1. Ifai.  
 xxxv. 1.

חבק to *embrace*, fold together: a folding of the hands,  
 Prov. vi. 10. xxiv. 33.

חבר to *join*, or couple things together of the same sort;  
 heap up, or tack together, Job xvi. 4. a companion,  
 company. מחברה, חברה a coupling. התחברות league  
 or junction, Dan. xi. 23. חבורה a stripe, wound, or  
 bruise, where the blood and humours are collected.  
 חבורת leopard the spots of a leopard, Jer. xiii. 23. חובר  
 a charmer, חברים enchantments; supposed to be incan-  
 tations to collect serpents, or other noxious animals to-  
 gether without harm.



חבש to *bind*, bind up, bind on, to saddle, to gird; govern or bind up and rectify disorders in government, Job xxxiv. 17.

חבת, מחבת a *pan*.

חגג to *move or dance round in circles*; to celebrate a feast by such dancing: reel to and fro, Psal. cvii. 27. חג a feast—חוג to encircle, encompass, Job xxvi. 10. חוג a compass, Prov. viii. 27. a circle, Isai. xl. 22. a circuit, Job xxii. 14. מחוגה the compass, Isai. xlv. 13.—חגה, חגה clefts of a rock, Cant. ii. 14. Jer. xlix. 16. Obad. 3.—חגא a *terror or commotion*, Isai. xix. 17.

חגב a *locust* or grasshopper.

חגר to *gird on*, to gird about the waist: to restrain, Psal. lxxvi. 10. חגורה a girdle. חגרה an apron, Gen. iii. 7. מחגרת a girding, Isai. iii. 24.

חדר to *penetrate*, to be sharp, to sharpen—חדה to be glad, penetrated or struck with joy, Exod. xviii. 9. Psal. xxi. 6. חדוה joy or gladness, 1 Chron. xvi. 27. Neh. viii. 10.—חוד to put forth a riddle, which is striking and piercing to the mind. חידה a riddle, dark saying, proverb, hard question—יחד to *unite*, be joined together, יחדו together, likewise, alike, like as, altogether, at once. יחיד darling, only, solitary. This root is nearly allied to אחד both in sound and meaning.

חדל to *desist, cease*, forbear, fail; rejected, Isai. liii. 3. unoccupied, Judg. v. 6. frail or transitory, soon ceasing, Psal. xxxix. 4. transitory world, Isai. xxxviii. 11.

חדק a *thorn* or brier, Prov. xv. 19. Micah vii. 4.

חדר an *inner retired chamber*; the innermost parts: the South, Job xxxvii. 9. that part of the hemisphere which is concealed from our view: within, Deut. xxxii. 25.

חדש to *renew*; new; the new moon; a month.

חזה to *shew*. אחזה declaration, Job xlii. 17. (חזות towns, from חזה).

Look for חוב, חוד, חוג, חוה, חזו, &c. leaving out the middle ו.

חזק lightning, Job xxviii. 26. xxxviii. 25. Zech. x. 1.—

חזה to see, behold: provide, or look out, Exod. xviii. 21.

חזות a vision. חזון, חזון, חזון a seer. חזוה, חזוה

nota-



notable, or visible, Dan. viii. 5, 8. מַחֲזֶה light or window, 1 Kings vii. 4, 5. — חֹזֶה the breast of an animal, exposed to the sight. — חֹזֶה, מֶחֱזֶה the *utmost limit*, translated haven, Psal. cvii. 30. חֹזֶה and חֲזוֹת final or decisive agreement, Isai. xxviii. 15, 18.

חָזַק to be or make *strong or firm, to take or keep fast hold*, to strengthen, repair, be courageous, encourage, harden, to take, to hold, retain, and the like. חֲזָקָה strength, strong, mighty.

חֹזֶר a boar, *swine*.

חֹהֵק to *hook or clasp together*; a hook; a thorn, bramble or thistle, being shrubs whose branches are entangled together: a thicket, 1 Sam. xiii. 6. clasped ornaments or bracelets, Exod. xxxv. 22. clasped fetters or chains, Ezek. xix 4, 9.

חֹט a *thread*: a cord, Eccl. iv. 12. a fillet, Jer. lii. 21. a line, 1 Kings vii. 15. — חֹטָה *wheat*. See חֹטָה. — חֹטָה to *take the wrong aim, and miss the mark*. Judg. xx. 16. to sin, to expiate sin, to cleanse or purify from sin. Sin, sin-offering, חֹטָה the same. מִחֹטָה for חֹטָה from finning, Gen. xx. 6.

חָטַב to *hew or carve wood*.

חָטַם to *refrain*, Isai. xlviii. 9.

חָטַף to catch or *seize upon suddenly*, Judg. xxi. 21. Psal. x. 9.

חֹטֶר a *rod or twig*, Prov. xiv. 3. Isai. xi. 1.

חַיָּה, and חַי to *live, save or preserve alive, nourish, quicken, revive, recover*. חַיָּה, חַיִּים, חַיִּית life, lives, חַיָּה an animal, living creature, beast: a troop of foragers providing sustenance for an army, 2 Sam. xxiii. 11, 13. a congregation or family kept alive by one common head, Psal. lxxviii. 10. lxxiv. 19. Multitude or wild beasts. Psal. lxxiv. 19. חַיִּית קֶנֶה beast of the reeds, probably the Hippopotamos, meaning savage people, Psal. lxxviii. 30. חַיִּית villages or towns for men to live in, מִחַיָּה sustenance to preserve life.

See the rest חֵיל, חֵין, חֵיק, חֵיק leaving out the middle י.

חֶךְ the palate or roof of the mouth — חֶכָה a hook or angle which



which the fish gape at—**חכה** to wait or tarry in expectation; to *gape in expectation* seems the radical idea.  
**חכלילי** *red in the eyes* thro' drinking of wine, Gen. xlix. 12. **חכללות** redness, Prov. xxiii. 29.  
**חכם** to be *wise*, subtil, skilful, act wisely, to make wise, **חכמה** wisdom.  
**חלל** to *perforate*, wound and slay. **החל** to penetrate or make an entrance into an affair, to begin. **תחלה** a beginning—**חלל** to *stab* or *slay* the real or relative holiness of persons or things; so, to prophane or defile. **חל**, **חלל** common, unholy, profane. **הלילה**, **חלילה** far be it, God forbid. **חלל**, **חליל** a pipe or flute made of wood perforated; a player on an instrument, Psal. lxxxvii. 7. **מחול**, **מחלה** a dance to a pipe. **מחוללות** dancers, Judg. xxi. 23. **מחלת** the company, or rather dancing and exultation, Cant. vi. 13. **חלה** an unleavened cake, probably perforated with holes to prevent fermentation. **חל** a hollow ditch or trench, 2 Sam. xx. 15. 1 Kings xxi. 23. Isai. xxvi. 1. **מחלות** caves, formed by penetrating into the substance of the earth, Isai. ii. 19. **חלון** a window, cut out of the walls of a building. **חלה**, **חליה** a jewel, Cant. vii. 1. Hof. ii. 13. **חלי** an ornament, Prov. xxv. 12. being some kind of hollow, perforated ornament—**חלה** to be wounded, sick, grieved. **חלי** sickness, disease. **תחלוא** **מחלה**, **מחלי** the same. **מחלת** Mahalath, perhaps meaning sickness in the title of Psalm liii. **חלות** infirmity, Psal. lxxiii. 10. **תחלואים** sick persons, Jer. xiv. 18. xvi. 4. **מתחולל** grievous, Jer. xxiii. 19—**חלה** to *beseech*, intreat, as one in grief. This word always takes after it **פני** the face—**חול** to *travail with child*, to be in great pain and sorrow, to tremble. **חיל**, **חילה** pain, pangs, sorrow. **חלחלה** much or great pain. **חלל**, **חולל** to bring forth, bear, form. **חול** the *sand* on the sea-shore; connection uncertain—**חיל** *any thing by which a person becomes excellent*; powerful, prevalent, or strong; viz. activity, valour, worth, virtue, strength, riches, forces, wealth, army, host, band, train, company, bulwarks, rampart, and the like—**יחל** to *wait*, hope,



hope, tarry, stay. תוהלה hope. N. B. These five roots חלל to perforate, wound, and prophane. חלה to be sick, חול to travail in birth, חיל excellence, and יחל to wait, frequently intermix in their grammatical formations.

חלא scum or *rust* adhering to the sides of a boiling pot, Ezek xxiv. 6, 11, 12. חלא for חלה see under the foregoing root.

חלב milk, fat. חלבנה galbanum, Exod. xxx. 34. being *soft oily* substances.

חלר *transitory*, or *stealing away insensibly*, Psal. lxxxix. 47. the world, Psal. xvii. 14. xlix. 1. the human age, Job xi. 17. Psal. xxxix. 5. being transitory. The weasel or mole, Lev. xi. 29.

חלט to *catch at*, 1 Kings xx. 33.

חלך, חלכה, חלכא the poor, *weak*, or unable to make resistance, Psal. x. 8. 10, 14.

חלם to *dream*, a dream. ריר חלמות the white of an egg. rather, the flaver of a dreaming sleepy-headed person. See ריר (חלם to be in good health, Job xxxix. 4. חללים to recover to health, Isai. xxxviii. 16. This sense of the root is thought to be taken from its use in the Syriac language) — אדחלמה an amethyst, Exod. xxviii. 19. xxxix. 12.

חלמיש a *flint*; rock.

חלף to *pass*, pass on, pass away, change, alter, renew, to pass, or strike through, Judges v. 26. Job xx. 24. to spring up afresh, and so be renewed, Job xiv. 7. Psal. xc. 6. חלף, חליפה a change, a course or turn. חלף for or in exchange for, Numb. xviii. 21, 31. חלף destruction or passage, Prov. xxxi. 8. מחלף a sacrificing knife, Ezra i. 9. מחלפות locks of hair, Judges xvi. 13, 19. so called perhaps because they may be easily changed in colour, or are continually changing, old hairs falling off, and new ones coming.

חלץ to *loosen* or *disengage*; as a shoe from the foot, Deut. xxv. 9, 10. or stones from a building, Lev. xiv. 40, 43; loosen, let down; translated, draw out, Lam. iv. 3. to set loose or free from danger, to deliver; to be free from incumbrance, to expedite: to be ready, translated,



lated, ready armed. **החיץ** to make pliant or flexible, Isai. lviii. 11. translated, to make fat. **הליצה** spoil, Judges xiv. 19. armour, 2 Sam. ii. 21. meaning probably, a loose robe. **מחלצות** loose garments, Isai. iii. 22. Zech. iii. 4. **הלצים** the loins, containing the five lower vertebræ of the spine, which are more flexible or loose than the upper part.

**חלק** to *divide into parts*, distribute; part, portion, **חלקה**, **מחלקה** piece, parcel, course, or division—to *smooth* or polish, Isai. xli. 7. because things accurately divided have a smooth surface: to be smooth, to flatter. **חלקה** smooth parts, Gen. xxvii. 16. **חלקות** flatteries, flipper-ry place. **חלקלקות** flipperinesses, Psal. xxxv. 6. flat-teries, Dan. xi. 21, 34. slippery ways, Jer. xxiii. 12.

**חלש** to *weaken*, discomfit, Exod. xvii. 13. Isai. xiv. 12. weak, Joel iii. 10. waste away, Job xiv 10. **חלושה** defeat or overthrow, Exod. xxxii. 18.

**חם** to be *hot*, or warm; to warm or get heat. **חמה** heat, **חמה** the heat of the sun or solar flame. Job xxx. 28. Psal. xix. 6. Cant. vi. 10. Isai. xxiv. 23. xxx. 26. **חמן** an image dedicated to the sun. **חומה** a wall, probably composed of *burnt* materials, as brick or lime — **חום** brown, as if scorched by the heat of the sun, Gen. xxx. 32, 33, 35, 40.—**חמי** a *fa-ther in law*, **חמות** a mother in law — **יהם** to be *hot*, to conceive. **חמה** wrath, fury. **חמת** inflammatory poison.—**חמא**, **חמאה**, **חמה** butter. **חמה** for **חמא** fury, Dan. xi. 44.

**חמד** to *desire*, covet. **נהמד** pleasant, to be desired. **חמוד**, **חמד** delightful, precious. **חמדה**, **מחמד** desire, a desirable thing.

**חמש** a *snail*, or kind of lizzard, Lev. xi. 30.

**חמל** to spare, *pity*, compassionate. **חמלה** pity, Gen. xix. 16. Isai. lxiii. 9. **מחמל** the same, Ezek. xxiv. 21.

**חמן** images dedicated to the *sun*; from **חם**.

**חמס** to *take away by violence*, or offer violence: wrong-fully imagine, Job xxi. 27. violence, injury, wrong. **חחמס** the rapacious night-hawk, Lev. xi. 16. Deut. xiv. 15.



חמץ to *sover*, ferment, leaven, leaven'd bread; vinegar; to be grieved, or in a ferment of mind, Psal. lxxiii. 21. a cruel or exasperated man, Psal. lxxi. 4. חמוץ one oppressed, or suffering by the fury of others, Isai. i. 17. died or sprinkled as with fermented wine, Isai. lxiii. 1. מוחמץ leaven'd.

חמק to *turn aside*, withdraw, or go about, Cant. v. 6. Jer. xxxi. 22. חמוקים the joints of the thigh bones whereby they can turn aside, Cant. vii. 1.

חמר to be troubled, or in a *turbid state and motion*, Psal. xli. 3. mire, clay, slime, mortar, or *bitumen*, produced by a turbid effervescence from the earth: to dawb with it, Exod. ii. 3. fermented liquor, or wine that has undergone fermentation, Deut. xxxii. 14. Psal. lxxv. 8. Isai. xxvii. 2. חמור the turbulent he-afs. יחמור the fierce bubulus or wild-ox. Deut. xiv. 5. 1 Kings iv. 23. (חמר a heap or large quantity of any thing: an *Homer*, the largest measure of capacity for dry things used among the Hebrews, containing ten *Ephabs*, i. e. seventy-five gallons and five pints, wine measure. Connection with the root uncertain) חמרמר to be much troubled, Lam. i. 20. ii. 11. foul or swollen by inward agitation, Job xvi. 16.

חמש, חמשה *five*: to take a fifth part, Gen. xli. 34. חמשים fifty. חמישי fifth. חמישית a fifth part. חמשים armed or equipped, Josh. i. 14. iv. 12. Exod. xiii. 18. Judg. vii. 11. armed soldiers were so called, because they were placed five in a rank; or because they were wont to be girt about those parts which are under the five small ribs. חמש the fifth rib, 2 Sam. ii. 23. iii. 27. iv. 6. xx. 10. or that part of the belly which is just below the five small ribs.

חמת a *bottle*, or pitcher, Gen. xxi. 14, 15, 19. Heat, wrath, from חם: a bottle, or perhaps inflammatory strong liquor. Hab. ii. 15.

חנן to be *gracious*, kind, merciful and favourable to any, חנן to make supplication for a favour. חן grace, favour. חנינה favour. תחנון supplication. חנם gratis, freely, without cost, without cause, for nought, in vain. חנין gracious—חין the grace or comeliness



- comeliness of his structure, Job xli. 12.—**הנה** to *pitch or fix the tent*: abide, Numb. xxxi. 19. dwell, Ifai. xxix. 1. encamp. **מחנה** a camp, host, army, company. **תחנה** encamping, 2 Kings vi. 8. **חניות** cabins or cells, Jer. xxxvii. 16. **חנית** a camp-spear or javelin. **הנש** to *sweeten*, or begin to ripen; translated, put forth, Cant. ii. 13. to embalm dead bodies, whereby they are sweetened and preserved from putrefaction, Gen. l. 2, 3, 26. **חטה**, **חטים**, **חטין** wheat, perhaps from its peculiar sweetness, above other grain.
- חנך** to *initiate*, train up, dedicate. **חנכה** dedication. **חניכים** trained or initiated ones, Gen. xiv. 14.
- חנמל** *intense frost*, Psalm lxxviii. 47.
- הנף** to be *polluted* or defiled, a hypocrite or polluted wretch. **חנפה** profaneness, Jer. xxiii. 15. **חנף** hypocrisy, Isa. xxxii. 6.
- חנק** to *strangle*, Nahum ii. 12. hang one's self, 2 Sam. xvii. 23. **מחנק** strangling, Job vii. 15.
- חסה** to *take shelter under*, to trust or hope in. **מחסה** a refuge. **חסות** trust, Ifai. xxx. 3.—**חוס** to *spare*, or have pity.
- התחסד** *extraordinary kindness, mercy or goodness*. **חסד** shew one's self merciful, 2 Sam. xxii. 26. Psal. xviii. 25. **חסיד** exceedingly kind, good, or holy—**חסד** is used in a bad sense in Lev. xx. 17. a very wicked thing. Prov. xxv. 10. put to shame, Prov. xiv. 34. a reproach.—**חסידה** a stork or ostrich, said to be extraordinarily good to its parents.
- הסל** to *consume*, Deut. xxviii. 38. **חסיל** a caterpillar, a species of locusts, which consumes the fruits of the earth.
- חסם** to *stop up*, Ezek. xxxix. 11. muzzle, Deut. xxv. 4. **מחסום** a bridle or muzzle, Psal. xxxix. 1.
- חסן** to be *strongly guarded*, or laid up secure, Ifai. xxiii. 18. strength, Ifai. xxxiii. 6. Jer. xx. 5. riches, Prov. xxvii. 24. treasure, Prov. xv. 6. Ezek. xxii. 25. **חסין**, **חסין**, **חסין** strong, Psal. lxxxix. 8. Ifai. i. 31. Amos ii. 9.
- חספס**, **חספס** a *round thing*, Exod. xvi. 14.
- חסר** to be *deficient*, abate, want, lack. **מחסור** poverty, want. **חסרון** what is wanting, Eccl. i. 15.



חִפֵּף and חִפָּה to *cover*, overlay. חָף clean, secured by innocence, Job xxxiii. 9. חֹף a haven or harbour protecting ships from storms. חִפָּה the covert of a chamber or closet, Psal. xix. 5. Joel ii. 16.—חָפָא to *act secretly*, 2 Kings xvii. 9. — יָחַף *barefoot*, 2 Sam. xv. 30. Isai. xx. 2, 3, 4. unshod, Jer. ii. 25.

חָפוּ, חִפּוּן to *haste away*, or *make haste through fear*. חָפוּ *haste*.

חֶפֶן the *hand considered as capacious*, or holding as much as it can; rendered, hand, fist, handful, Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccl. iv. 6. Ezek. x. 2, 7.

חָפַץ to *desire*, *delight*, or *have pleasure in*. Desire, delight, will, pleasure, purpose: he moveth, viz. at pleasure. Job xl. 17.

חָפַר to *sink*, to *dig*, dig for, search out: to be or to make ashamed, i. e. to sink as the countenance does in shame. חֹפְרֵי עוֹמֵק moles, who dig in the earth, Isai. ii. 20.

חָפַשׁ to *search*, a search. חִתְּחַפֵּשׁ to *disguise one's self*: be changed or disguised, Job xxx. 18.—חָפַשׁ to be free. חֵפְשִׁי free, or at liberty. חֵפְשִׁית liberty or separation. חֵפְשָׁה freedom. The radical idea uncertain, unless it be to *stripe or be divested*; so, to be free from incumbrance; to search by striping off a covering; to disguise one's self by stripping one's self of the usual apparel.

חָצַץ and חֲצָה to *divide* or *part*. מִחְצָה, חֲצוֹת, חֲצִי half, middle, midst. חָץ, חֲצִץ an arrow or dart, cutting or dividing what it hits. מִחְצִץ an archer. חֲצִצִּים gravel, Prov. xx. 17. gravel stones, Lam. iii. 16. a stone divided into many pieces, or so called because when mixed with food in eating is like darts to the teeth;—bands, Prov. xxx. 27. viz. in several divisions: —חֲוּץ a street, separating the neighbouring houses: a field, Job v. 10. Prov. viii. 26. highway, Amos v. 16. it seems to mean any space that lieth *without* a place, in distinction to that which is within it. חֲוּץ, מִחוּץ, חוּצָה, חוּצוֹן without, outward, abroad. חוּצוֹן outward, utter, without.—חֲוּץ מִמֶּנִּי more than I, i. e. besides me, as it were on the outside of me, Eccl.



Eccl. ii. 25 — חֵץ an outside wall or separating fence, Ezek. xiii. 10.

חָצַב to *hew or cut out*: to engrave, Job xix. 24. cut or divide, Psal. xxix. 7. cut in pieces, Isai. li. 9. חֲצָבִים hewers, masons. מִחְצָב hewing.

חֲצֵן the *grasp of both the arms, folded and meeting before the breast*; rendered the bosom, arms, or lap. Neh. v. 13. Psal. cxxix. 7. Isai. xlix. 22.

חָצֵר a *court, town, or village*. — חֲצִיר grafs, *herb*, hay: leeks, Numb. xi. 5. — חָצַצַר to *blow or sound a trumpet*. חֲצִצְרָה a trumpet.

חָקַק to *delineate or mark out, or prescribe bounds*: print, Job xix. 23. a statute-maker, a law-giver. חֻקָּה, חֻק a statute, ordinance, decree, or the like: a prescribed portion: a set time, Job xiv. 13. bounds, Job xxvi. 10. a task, Exod. v. 14. — חֻקֵּי thoughts, Judges v. 15. perhaps it should be read חֻקֵּי searching, as in the next verse. — חָקַק to *pourtray or carve*, 1 Kings vi. 35. Ezek. viii. 10. xxiii. 14. חֲתָחָקָה set a print, Job xiii. 27. — חֵיק *bosom*: lap. Prov. xvi. 33. the midst, 1 Kings xxii. 35.

חָקַר to *search out or explore*; a searching. מִחְקָרִים deep places or recesses, which cannot be found without accurate search, Psal. xcv. 4.

חָרָה and חָרָה to be *intensely hot*, as when the fire looks *white*. חָרָה, נָחַר to be burnt: angry, Cant. i. 6. חָרָה to kindle, Prov. xxvi. 21. extreme burning, Deut. xxviii. 22. חָרָה parched places, Jer. xvii. 6. חָרָה to be kindled, to wax hot, to be wroth, be grieved. חָרָה earnestly, Neh. iii. 20. חָרָה heat, wrath. חָרָה to fret or heat ones self, Psal. xxxvii. 1, 7, 8. Prov. xxiv. 19. — חָרָה to be *white or pale*. חָרָה nobles apparelled white. חָרָה, חָרָה a hole, through which the light gives a white appearance. חָרָה networks, or whiteworks, Isai. xix. 9. — חָרָה dung, *excrements*, Isa. xxxvi. 12. חָרָה the same, 2 Kings vi. 25. xviii. 27. חָרָה draught-houses, 2 Kings x. 27. — חָרָה to tarry, 2 Sam. xx. 5. put for חָרָה.

חָרַב to *drain off*; to dry up: drought, dryness, heat. חָרַב dry land. חָרַב drought, Psal. xxxii. 4. חָרַב



to lay waste, destroy, make desolate. **הרבה** desolation, desolate or waste places. **הרב** a sword, draining the body of its blood: hence a knife, Ezek. v. 1, 2. 1 Kings xviii. 28. Josh. v. 2, 3. a dagger, Judg. iii. 21, 22. a tool, Exod. xx. 25. a mattock, 2 Chron. xxxiv. 6. an ax, Ezek. xxvi. 9.

**הרג** to be forced through fear to come out of, Psalm xviii. 45.

**וזרגל** a beetle, a kind of locust, Lev. xi. 22.

**הדר** to tremble or quiver through fear, be afraid; to fright away: to be careful, 2 Kings iv. 13. **וזרדה** trembling, fear, care.

**הרו**, **הרוו** a chain or string of pearls, Cant. i. 10.

**חרט** a graving tool or pen, Exod. xxxii. 4. Isai. viii. 1.

— **חריט** a bag, 2 Kings v. 23. **חריטים** crispin pins, Isai. iii. 22. connection uncertain.

**חרטום** a magician.

**חרך** to roast, Prov. xii. 27. *lattefs*, Cant. ii. 9. connection uncertain; unless the former of these places means, to secure in lattice work.

**חרל**, **חרול** nettles or briars, Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

**חרם** totally to separate: devote, devote to destruction, utterly to destroy: a devoted, accursed, dedicated thing; a curse, utter destruction: a net by which fishes are totally separated from the rest. **חרום** one that hath some limb totally separated from him, Lev. xxi. 18. where it is opposed to one that hath some part superfluous.

**חרמש** a sickle, Deut. xvi. 9. xxiii. 25.

**חרם** the itch, or rather a burning ulcer, Deut. xxviii. 27.

the sun or solar orb of fire, Judg. viii. 13. xiv. 18.

Job ix. 7. **שער חרסות** the sun-gate, or gate of burning, Jer. xix. 2.

**חרף** to set at nought, reproach, defy: despise or hazard, Judg. v. 18. **חרפה** reproach. **חרף** the winter, as it

were the reproach of the earth: the cold, Prov. xx. 4.

to winter, Isai. xviii. 6. **חרפי** my youth, Job xxix. 4.

rather, reproach: or the radical idea may be, to pluck or strip off fruit. So Job xxix. 4. the days of my youth

**חרפי**



חרפי means the days of my autumn, the season when fruits are plucked; the most plenteous or prosperous part of my life.

חרץ to be *sharp or pointed*: to move or sharpen, viz. the tongue, Exod. xi. 7. Josh. x. 21. to bestir or sharpen one's self, 2 Sam. v. 24. to determine, decree, decide, or bring to a point. חרוץ decision, Joel iii. 14. חרוץ what is sharp and pointed, Job xli. 30. Ifai. xli. 15. sharp, acute, active, or diligent in business; an instrument with sharp teeth: threshing instrument, Ifai. xxviii. 27. Amos i. 3. חרוץ a harrow, 2 Sam. xii. 31. 1 Chron. xx. 3. חרוץ maimed, what is pierced, Lev. xxii. 22. a wall or ditch, Dan. ix. 25. fine gold. חרוץ a cheese, 1 Sam. xvii. 18. The connection of these last two or three meanings with the root is uncertain.

חרצב a band or *girding*, Psal. lxxiii. 4. Ifai. lviii. 6.

חרצן a *kernel* or *grape-stone*, Numb. vi. 4.

חרק to *gnash* or grind the teeth through spite or indignation.

חרש to *ingrave or cut*, as *smiths, carpenters or plowmen*; to plow, engrave. חרשת cutting or carving, Exod. xxxi. 5. חריש ground for tillage, 1 Sam. viii. 12. plowing-time, Gen. xlv. 6. Exod. xxxiv. 21. מחרשה a ploughshare, 1 Sam. xiii. 20, 21. — חרש a workman or mechanic, artificer, smith, carpenter, ingra-ver: a wood or bough fit to be cut for the carpenter's use: earthen ware, a pot-herd:—to be smitten or cut on the ear or tongue: so to be silent and deaf: silently or secretly, Josh. ii. 1. חרשית vehement, or rather silent, still and suffocating. Jonah iv. 8.

חרת, חרות graven, Exod. xxxii. 16. probably for חרות.

חרש chaff, Ifai. v. 24. xxxiii. 11. — חשה to be *still*, hold one's peace: forbear acting, Judg. xviii. 19. 1 Kings xxii. 3.

— חוש to *make haste*, or be hurried. חשים ready, Numb.

xxxii. 17. חיש soon, speedily, Psal. xc. 10. — חוש,

התייחס a *genealogy*, to be reckoned by the genealogy.

חשב to *think*, imagine, account, devise, impute, reckon, and the like: a cunning or thinking man: curious girdle. חשבון account and reason, Eccl. vii. 25, 27.

a device,



- a device, Eccl. ix. 10. חשבנות inventions, Eccl. vii. 29. engines, 2 Chron. xxvi. 15. מחשבה a thought, device, purpose, invention, curious or cunning work.
- אחשדרפן lieutenant, see in א.
- חשך to *keep back*, restrain, reserve, spare, withhold: to be dark or darken'd, wherein the light is kept back or storken'd. חשך, חשכה, חשך darknefs. חשכים mean or obscure, Prov. xxii. 29.
- חשל feeble or *fatigued*, Deut. xxv. 18.
- חשמלה *amber*, Ezek. i. 4, 27. viii. 2. or perhaps, a coal burning with the most intense heat.
- חשמן a *prince*, Psal. lxviii. 31.
- חשן the *breast plate of the high priest*.
- חשף to *make bare*, uncover, discover: to take away, Ifai. xxx. 14. and draw out, Hag. ii. 16. so leaving bare. חשיפים thorn flocks, 1 Kings xx. 27.
- חשק to *fasten*, connect, fillet. חשוק a fillet: a felloe, 1 Kings vii. 33.—to fix one's love upon, to delight, to desire, pleasure, desire.
- חשר *binding* or condensation, 2 Sam. xxii. 12. חשרים the naves or felloes of a wheel, which inclose and bind the whole together, 1 Kings vii. 33.
- אחשתרן a Persian word for a *mule*, Esth. viii. 10, 14.
- התה to be *broken to pieces*; dismay'd, discouraged, afraid, terrify: take away, rather break in pieces, Psal. lii. 5.
- התה, התה, התה terror, dread, fear. מחתה ruin, destruction, terror, dismay. התחתים fears, Eccl. xii. 5.—התה to *take fire* from a hearth, and put it into some other place, Prov. vi. 27. xxv. 22. Ifai. xxx. 14.
- מחתה a censer, fire-pan, a snuff dish. (יהת shall come down, Jer. xxi. 13. יזתו they go down, Job xxi. 13. תחת entereth, Prov. xvii. 10. These are from נחת to *come down* or sink into, and are the only instances I can find where the first radical נ is drop'd before the second radical ח).
- התך to *determine*, Dan. ix. 24.
- התל to *swaddle* or *swathe*, Ezek. xvi. 4. חתול a swathe or roller, Ezek. xxx. 21. חתלה a swaddling band, Job xxxviii. 9.



חתם to *seal*; to mark, Job xxiv. 16. be stopped. Lev. xv. 3. חתמת, חתם a seal or signet.

חתן to *contract affinity by marriage*: a relation by marriage, a father or son in law, a bridegroom or husband. חתנת a mother in law, Deut. xxvii. 23. חתונות esousals, Cant. iii. 11.

חתף to *take away by force*, Job ix. 12. a plunderer or robber, Prov. xxiii. 28.

חתר to *dig through*; to row, or dig hard in rowing, Jonah i. 13. מחתרת a digging through, Exod. xxii. 2. a search, Jer. ii. 34.

ט

טאטא to *sweep*, Isai. xiv. 23. מטאטא a besom, Isai. xiv. 23.

טוב good, *goodness*.—טוב to be, do, or make good. מיטב the best. These roots are frequently found and variously applied and translated, but the idea is still visible.

טבח to *slay*; a cook that kills and dresses meat, 1 Sam. viii. 13. ix. 24. טבחים the guard of princes, whose office it was to execute state-criminals. טבחה, טבח slaughter.

טבל to *dip*, plunge. טבולות died attire, Ezek. xxiii. 15.

טבע to *sink or enter into*. טבעת a ring, into which the finger, a pole, &c. enters, or is received.

טבר the *navel*, or middle of a country, Judg. ix. 37. Ezek. xxxviii. 12.

טבת *Tebeth*, the name of a month falling in part of December and January, Esther ii. 16.

נטה to *incline*, or lean aside in any particular direction, to stretch out, spread, turn aside, bow down, decline, pervert, and the like. מטה perverseness: a bed or couch on which men recline: a rod, or staff on which men lean: a tribe branching from an original stock, as a rod or shoot from a tree: below, beneath. למטה



to below, i. e. downward. מלמטה underneath. מטות stretchings out, Ifai. viii. 8.

טהרה to be or to make *clean, pure, clear, bright*. טהר clearness, cleansing, purification. מטהר brightness or glory, Pfal. lxxxix. 44.

טוה to *spin*, Exod. xxxv. 25, 26. מטוה what is spun, Exod. xxxv. 25.

See טוב, טוה, טור, טוש, leaving out the middle ו.

טוח to *cover by plaistering*, to daub; to overlay, 1 Chron. xxix. 4. טיח the daubing, Ezek. xiii. 12. טחות the inward plaistered parts of the human fabric, Job xxxviii. 36. Pfal. li. 6.—טוחה, מטוחי a bow-shot, Gen. xxi. 16 The root seems rather to be מטה.

טחן to *grind*. טחנה the grinding or mill, Eccl. xii. 4.

טהר, טהור the emeralds or *piles*.

טיט mire or clay.

מטף frontlets, Exod. xiii. 16. Deut. vi. 8. xi. 18.

See טיט, טיר, טיל, leaving out the middle י.

טל the *dew*.—טלל a Chaldee word from צלל to cover, Neh. iii. 15.—טל or טול to *cast* or *send forth* or *cast down*. טלטל carry away, Ifai. xxii. 17. טלטה captivity, Ifai. xxii. 17.—טלה, טלא a young *sucking lamb*, 1 Sam. vii. 9. Ifai. xl. 11. lxv. 25.—טלא, טלוא spotted, Gen. xxx. 32, 33, 35. clouted or *patch'd*, Josh. ix. 5. of divers colours, Ezek. xvi. 16.—נטל to *have a burden laid upon one, and bear it as a slave*; rendered to bear, Ifai. lxiii. 9. Lam. iii. 28. take up, Ifai. xl. 15. to offer, rather lay upon, 2 Sam. xxiv. 12. נטילים bearers, Zeph. i. 11. נטל weighty or heavy, Prov. xxvii. 3.

טמא and טמה to be *defiled* or *unclean*, to pollute or defile. טמאה uncleanness, or filthiness.

טמן to *hide*. מטמון hid treasure.

טנא a *basket*, Deut. xxvi. 2, 4. xxvii. 5. 17.

טנף to *defile* or *sully*, Cant. v. 3.

טעה to *seduce* or *mislead*, Ezek. xiii. 10.—נטע to *plant*, נטע, נטיע, מטע a plant, planting, plantation.

טעם to *taste*; a taste, judgment, discretion, advice, decree, behaviour, reason, understanding, i. e. the mental or intellectual taste. מטעם dainty meat.



טען to *prick* or stimulate with a goad. Gen. xlv. 17. to stab or thrust through with a sword, Isai. xiv. 19.

טף *little ones* or children. טפוף mincing in a childish manner, Isai. iii. 16.—נטף to *drop*, or distil. הטף, הטף to prophesy, or distill instruction, Micah ii. 6, 11. נטף a prophet, Micah ii. 11. טף, נטף a drop. נטף stacte, the liquid unctuous part of myrrh which drops from it, Exod. xxx. 34. נטיפות pendants for the ears in form of drops, translated chains or collars, Judg. viii. 26. Isai. iii. 19.

טפה to *extend as with the hand*; a hand's breadth, the sixth part of a cubit, which is near four inches: to span, or expand the roof, Isai. xlvi. 13. to stroke gently or smoothly with the open hand, as mothers do the limbs of their children, Lam. ii. 22. translated swaddled; children of a span long, or rather, which are tenderly stroked by their mother's hands, Lam. ii. 20. טפחות the coping, 1 Kings vii. 9. מטפחה some expanded part of a woman's dress, perhaps a loose extended veil, Ruth iii. 15. Isai. iii. 22.

טפל to *sew up*, Job xiv. 17. to forge lies, Job xiii. 4. Psal. cxix. 69. The radical idea is perhaps to *joint or connect*.

טפסר a *captain* or commander, Jer. li. 27. Nahum iii. 17.

טפש to be *fat or gross*, Ps. cxix. 70.

טרה, טריה *moist* and putrid, Judges xv. 15. Isai. i. 6.—טור a row or *regular series*—טיר, טירה a palace or castle, being of a regular structure.—נטר to *watch or observe*, to keep: reserve, Nahum i. 2. Jer. iii. 5. bear a grudge, Lev. xix. 18. מטרה a prison; a mark or butt aimed at. מטרא the same, Lam. iii. 12.

טרד *continual* dropping, Prov. xix. 13. xxvii. 15.

טרה to *wear away*, Job xxxvii. 11. wearing fatigue, Deut. i. 12. Isai. i. 14.

טרם a particle of time, *before*, not yet, e'er.

טרף to *tear off* or *rend in pieces*, to ravin; a prey: a leaf torn off, Gen. viii. 11. Ezek. xvii. 9. הטרף make to



tear or take food, Prov. xxx. 8. טרף meat, Prov. xxxi. 15. Mal. iii. 10. טרפה that which is torn. טוש to fly swiftly, Job ix. 26. — נטש to let loose, Ifai. xxxiii. 23. to let alone, leave, forsake, permit; a sword drawn, or let loose from the scabbard, Ifai. xxi. 15. let alone or leave uncultivated. Exod. xxiii. 11. spread abroad in a loose unguarded condition, Judg. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18, 22. battle join'd, i. e. let loose, the signal being given for all to fight, 1 Sam. iv. 2. stretched out or diffused as loose and free from restraint, Ifai. xvi. 8. נטשות branches which grow wild without culture, Ifai. xviii. 5. Jer. xlviii. 32. battlements extending far and wide beyond the walls, Jer. v. 10.

As the first radical *Jod* may regularly be dropped and changed, and frequently is so; therefore the greatest part of the roots under this letter are placed under the letters of the two remaining radicals; and only the following need be placed here.

יד a band, from ידה

יה JAH, the LORD, denoting emphatically the *essence*, from היה to exist.

יום a day, time, plural ימים, ימים, ימות days. שנים two years of days, or two full years, Gen. xli. 1. 2 Sam. xiii. 23. xiv. 28. Jer. xxviii. 3, 11. ימים years, years, or years of days, Amos iv. 4. Lev. xxv. 29. Numb. ix. 22. 1 Sam. xxvii. 7. in which places the word *year* seems to be understood. ימים daily, by day.—ים sea; the west, because the Mediterranean sea lieth on the western coast of the land of Israel, along from north to south: but in Psalm cvii. 3. it means the south, referring to the red sea. ימה westward. ימים mules, or rather the Emims, a gigantic people; Gen. xxxvi. 24.



יין *Mire* or clay, Pſal. xl. 2. lxix. 2.—a pigeon or dove, from ינה.

יין *wine*.

ינה and ינק fee under נ leaving out the firſt radical י.

## כ

נכא to be *broken or wounded in ſpirit*, to make ſad—fee under נכה. נכאת ſpicery, Gen. xxxvii. 25. ſpices, Gen. xliii. 11. from נכת which fee under כת.

נאב to cauſe grief: to mar land, 2 Kings iii. 19. to be in pain, or rather rot and be waſted, Job xiv. 22. to be fore, Gen. xxxiv. 25. מכאב, כאב grief, ſorrow, pain. Radical idea is to *hurt*.

נבה to *extinguish*, quench, put or go out as a lamp, &c.

נבד to be *weighty*, heavy, dull, grievous, hardened, and the like: the liver, being the heaviest of all the bowels: to make or regard as weighty and important, ſo to honour, to glorify; honourable, glorious, numerous. נבד glory, honour. כבדה heavineſs, or heavily, Exod. xiv. 25. כבודה carriage, or heavy luggage, Judg. xviii. 21.

נבל *fetters*, Pſal. cv. 18. cxlix. 8. (כבול *Cabul*, from כ like *as*, and בל or בול *nothing*, worthleſs; which indicates the reaſon of the name that is given to the place, 1 Kings ix. 13.

נבם to *waſh*, as fullers do, כובם a fuller.

נבע, כובע a head-piece or *helmet*.

נביר to *multiply* or *make numerous*, Job xxxv. 16. כביר much, many, mighty: abundance, Job xxxvi. 31. כברה a ſieve, and מכבר a grate, from its numerous holes, or vacant ſpaces. מכבר ſome coarſe ſtuff full of holes, 2 Kings viii. 15. כביר coarſe hair cloth for a pillow, 1 Sam. xix. 13, 16. From theſe ſmall numerous holes or ſpaces may perhaps be taken the idea of כברת a little way or ſmall ſpace, Gen. xxxv. 16, xlviii. 7. 2 Kings v. 19. and of כבר a ſmall ſpace of time, translated,



lated, now, or already, in Ecclesiastes, ch. i. 10. ii. 16. iii. 15. iv. 2. vi. 10. ix. 6, 7.

כבש to *subdue*, and bring into subjection: a footstool placed as it were in subjection to the feet, 2 Chron. ix. 18. כבשה a lamb, from its tameness and subjection. כבשן a furnace, which subdues things by fire, Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

כר a *pitcher* or barrel.—כיד sudden *destruction*, Job xxi. 20. כידון an offensive destructive weapon, spear, or lance. — כידוד a *spark*, Job xli. 19, כדכר some sparkling gem, translated agate, Isai. liv. 12. Ezek. xxvii. 16. — נכר *remote offspring*, rendered grandson, Gen. xxi. 23. nephew, Job xviii. 19. Isai. xiv. 22.

כדור, כידור *battle*, Job xv. 24. (כדור a ball, Isai. xxii. 18. round about, Isai. xxix. 3. compounded of כ as, and דור to *be round*.)

כה *thus*; after this manner, on this side, at this time, in this place. כמו like, as; hence the usual prefix כ, so, as.—כהה to *restrain*, 1 Sam. iii. 13. to be restrain'd, contracted, or dulled: for the eyes to be dim, being contracted or dulled, Gen. xxvii. 1. Deut. xxxiv. 7. Job xvii. 7. 1 Sam. iii. 2. Zech. xi. 17. to fail or faint, as when the vigour of the spirit is dulled, Isai. xlii. 4. Ezek. xxi. 7. heaviness or fainting of spirit, Isai. lxi. 3. כהה darkish or deadish, or perhaps stopp'd from spreading, Lev. xiii. 6, 21, 26, 28, 39, 56. smoking or dimly burning, Isai. xlii. 3. a healing, or stopping, Nahum iii. 19.—כוה to be *burnt*, Prov. vi. 28. Isai. xliii. 2. כוי, כויה, כויה a burning, or scorching.—נכה to *smite*, strike, flay. מכה a stroke, stripe, wound, plague, slaughter. נכה stricken in the feet, so lame, 2 Sam. iv. 4. ix. 3. contrite, Isai. lxvi. 2. נכים lame, abjects, Psal. xxxv. 15. מכי slain, Jer. xviii. 21.—נכא stricken, Isai. xvi. 7. to make sad or break the heart, Ezek. xiii. 22. be grieved, Dan. xi. 30. broken, viz. in heart or spirit, Psal. cix. 16. Prov. xv. 13. xvii. 22. wounded, Prov. xviii. 14. broken or vile, Job xxx. 8.



**כהן** a *priest*: to perform the priest's office: to deck or adorn, as the high priest was array'd with curious splendid ornaments, *Isai.* lxi. 10. **כהונה** the priesthood or priest's office: 'tis applied to a principal officer in civil affairs, in 2 Sam. viii. 18. xx. 26. 1 Kings iv. 5. Job xii. 19.

See **כוח**, **כוחה**, **כול**, **בון**, &c. leaving out the middle ו.

**כזב** to *lie*, **כזב**, **אכזב** a lie, a liar.

**כזר**, **אכזר** *cruel*. **אכזריות** cruelty, *Prov.* xxvii. 4.

**כוח** *vigour*, power, strength, force: ability, *Ezra* ii. 69. substance, wealth, *Job* vi. 22. *Prov.* v. 10. the prolific virtue of the earth, *Gen.* iv. 12. the fruits produced by it, *Job* xxxi. 39. a species of lizzard remarkable for its vigour in destroying serpents, &c. *Lev.* xi. 30.—**יכח** to *argue*, *reason* or *dispute with*, prove, reprove, rebuke, convince, plead, correct, chastise: appoint or prove, *Gen.* xxiv. 14, 44. **תוכחה**, **חוכה** a reproof, rebuke, argument, reasoning, correction, chastisement.—**נכח** *strait*, right, directly over against, right on. **נכחה**, **נכח** equity, uprightness: set right, 2 Sam. xv. 3.

**כחך** to *cut off*, and *hide* or *conceal*: since what is cut off or demolished is considered as hidden, or removed out of sight.

**כחל** to *paint the eyes* with powder or lead-ore, *Ezek.* xxiii. 40.

**כחש** to be *deficient*: to fail, *Psal.* cix. 24. *Hosea* ix. 2. *Hab.* iii. 17. leanness, *Job* xvi. 8. to be deficient in truth, to lie, to deny, conceal or dissemble the truth; lying.

**כי** a particle, *because*, for, therefore, when, &c. (**כי** a burning, *Isai.* iii. 14. from **כיה**.)

See **כיד**, **כיל**, &c. leaving out the middle י.

**ככה** a particle *thus*, so, &c. the same with **כה**.

**ככב**, **כוכב** a star, or the *stream of light* from a star.

**ככר** what is in a *flat round form*: a cake or loaf of bread; a plain or level track of land incompassed with hills: a round piece of lead, *Zech.* v. 7. a talent or round mass of silver or gold; its weight three thousand shekels



as appears from Exod. xxxviii. 24—27. a talent of silver in our money is reckoned 353*l.* 11*s.* 10*d.* and a talent of gold, 5075*l.* 15*s.* 7*d.*

כלל to *compleat* or perfect. כל all, every. כליל perfect, wholly: whole burnt offerings, Deut. xxxiii. 10. Psal. li. 19. כלילה, מכלל, מכלול perfection. כלכל present, ready, or compleatly equipped, 1 Kings xx. 27. כלה a spouse, or daughter-in-law, having finished her former state of virginity. כלולת espousals, Jer. ii. 2. —כלה to *finish*, accomplish, consume, fail, fully determine, to make clean riddance, make a full end of, take all away: pluck out, Psalm lxxiv. 11. altogether, full end, consummation, clean, riddance. כליון consumption, Isai. x. 22. failing, Deut. xxviii. 56. תכלה. תכלית an end, perfection. כלי a vessel, instrument, furniture, stuff, jewel, or utensil, prepared and finished for the use of man. כליות the kidneys or reins, wonderfully prepared and finished for the last secretion of the urine.—כול, הכיל, to *contain*, hold, receive, able to abide. כלכל to sustain, guide, or manage, nourish, provide sustenance. מכלה a fold, Hab. iii. 17.—כיל, כילי and כלי a churl, a gripe all, Isai. xxxii. 5, 7.—יכל, יוכל to *be able*, can, prevail. מיכל a brook, ford, or shallow water, that can be passed through, 2 Sam. xvii. 20.—נכל to *deceive*, Mal. i. 14. beguile, Numb. xxv. 18. התנכל to deal subtly, Psal. cv. 25. conspire, Gen. xxxvii. 18. נכלים wiles, Numb. xxv. 18. (מכלת food, 1 Kings v. 11. for מאכלת from אכל and להכיל to consume, Ezek. xxi. 28. for להאכיל)—כלא to *shut up*, confine, restrain, refrain. כלא, כלוא, מכלא, מכלה a prison or fold. כלאים things of a different nature mixed together, which therefore may perhaps be considered as in an unnatural state of confinement, Lev. xix. 19. Deut. xxii. 9.

כלב a *dog*. כלוב a basket, Amos viii. 1, 2. a cage, Jer. v. 27. connection uncertain, unless the radical idea be a *keeper*.

כלח *old age*, Job xxx. 2. full age, Job v. 26.

כלם



כלמה to *blush*, be ashamed, to reproach or shame. shame, confusion.

כלף *hammers*, Psal. lxxiv. 6.

כמה to *long for*, Psal. lxiii. 1.—כימה the *Pleiades*, or seven stars, Job ix. 9. xxxviii. 31. Amos v. 8.—כמו *like*, as; from כה.

כמו *tablets*, Exod. xxxv. 22. Numb. xxxi. 50.

כמן *cummin*, Isai. xxviii. 25, 27.—מכמנים treasures, Dan. xi. 43. connection uncertain.

כמס *laid up in store*, Deut. xxxii. 34.

כמר to *yearn*, or have the bowels *roll'd together*, Gen. xliii. 30. 1 Kings iii. 26. Hosea xi. 8. parched or roll'd together as the skin by famine, Lam. v. 10.

מכמרה a net, drag, or toil, taking the prey by being drawn and roll'd together. (Job iii. 5. perhaps bitterness from מרר) Chemarim, idolatrous priests, 2 Kings xxiii. 5. Hosea x. 5. Zeph. i. 4. What they were and why so call'd is uncertain.

כון and כנן to *machinate* or *adjust*; rightly to adapt, prepare, establish, ordain, confirm, frame, fashion, and the like. כן so, thus, well, right. לכן therefore.

תכונה a place, a base, station, foot. מכונה, כן, מכון feat, Job xxiii. 3. fashion, Ezek. xliii. 11. store or what is established, Nahum ii. 9. כנה a vineyard, rather settlement or colony, Psal. lxxx. 15. כנות companions, or rather bodies of men commission'd, Ezra iv. 7.—כנה render'd to surname and give flattering high titles, Job xxxii. 21, 22. Isai. xlv. 5. xlv. 4.

but may mean to establish, be establish'd or depend upon. כונים idolatrous cakes offered to the queen or frame of heaven, Jer. vii. 18. xlv. 19. כין Amos v. 26. probably an idol, representative of the great machine of the heavens. כנים lice, a species of insects which settle or fix upon the bodies of men and beasts.

כנס to *heap*, *gather*, or *warp together*. מכנסים breeches, swathes or bandages wrapt close to the body.

כנען to *bow down*, humble one's self, bring down. Canaan: the Canaanites being a remarkably mercantile people, the word signifies a merchant or trafficker, traffick. כנעה wares or merchandize, Jer. x. 17.



כנף a *wing*, skirt, to be removed or fly away, Isai. xxx. 20.

כנור a *harp*.

כסס to *include*: include in a number or make account, Exod. xii. 4. מכסה number, Exod. xii. 4. the worth or value, Lev. xxvii. 23. מכס share, assessment, or tribute.—כסה to *cover*, conceal, hide, overwhelm. כסוי, כסות, מכסה a covering, clothing, vesture, raiment. כסתות render'd pillows, Ezek. xiii. 18, 20. the root may be כסת.—כוס a *cup* with a cover: a little owl which hides itself. Lev. xi. 17. Deut. xiv. 16. Psal. cii. 6. —כיס a *purse* or bag. —נכסים riches, *wealth*.—כסא, כס, כסה a royal throne, usually cover'd with a canopy. כסא appointed time, supposed to be at the new moon, when she is cover'd or conceal'd from us, Psal. lxxxix. 3. Prov. vii. 20.

כסה to *cut down*, Psal. lxxx. 16. Isai. xxxiii. 12. (כסוהה torn, Isai. v. 25. rather, as dung, from כס, and סוהה.) כסל the *flanks*, Lev. iii. 4, 10, 15. iv. 9. vii. 4. xv. 27. loins, Psalm xxxviii. 7. hence, hope, Job viii. 14. xxxi. 24. Psalm lxxviii. 7. confidence, Job iv. 6. Prov. iii. 26. being what a man depends upon, as the loins are the strength and support of the body. —כסל, כסלה folly, *crookedness*, or *perversefness*. כסל to be foolish or perverse, Jer. x. 8. כסיל a fool, foolish or perverse. The radical idea may be, to be *tortuous*, *oblique* or *crooked*. כסיל render'd Orion, Job ix. 9. xxxviii. 31. Amos v. 8. constellation, Isai. xiii. 10. The meaning uncertain.—כסלו *Chisleu*, Neh. i. 1. Zech. vii. 1. the ninth month, beginning with the new moon in November.

כסם, כסמת, כסמים *hairy* or *bearded corn*, rye or fitches, Exod. ix. 32. Isai. xxviii. 25. Ezek. iv. 9. which grows with a kind of regular *hair*. כסם to clip the hair, Ezek. xlv. 20.

כסף *palefness in colour*: to be pale as with longing desire, Gen. xxxi. 30. Job xiv. 15. Psal. xvii. 12. lxxxiv. 2. Zeph. ii. 1. silver, money.

כסת a *pillow* or cushion, Ezek. xiii. 18, 20.



כעס and כעש to *provoke to anger*, to be grieved: provocation, wrath, grief, anger.

כפף to *bend or bow down*, as the top of a bulrush or branches of a palm tree. כף the hollow, bend, or palm of the hand, and sole of the foot, the bend or hollow of a sling, 1 Sam. xxv. 29. and of the thigh, Gen. xxxii. 25. כפה a hollow spoon; a bending branch. כפות clouds or the hemispheres, Job xxxvi. 32. כפות handles, Cant. v. 5. אכף the same as כף the hand, Job xxxiii. 7.—כפה to turn or bend back, so to pacify, Prov. xxi. 14.—כיה, כפיה hollow caverns and rocks, Job xxx. 6. Jer. iv. 29.

כפל to *double or fold back*: double.

כפן *famine*, Job v. 22. xxx. 3. (כפנה *bend*, Ezek. xvii. 7. from כף to bend, or compounded of כ as and פנה to turn; *as it were turn*.)

כפיש a *beam*, Hab. ii. 11.

כפר to *cover* by way of security; to pitch, Gen. vi. 14. camphire, a species of the turpentine tree, or pitch tree, Cant. i. 14. iv. 13. to disannul or render ineffectual, Isai. xxviii. 18. to make atonement, i. e. cover sin and secure the sinner from deserved punishment; purge, pardon, pacify: ransom, bribe, satisfaction, atonement: a village or covert: כפור a cover'd basin or vessel with a cover: the hoar frost covering the surface of the earth, Exod. xvi. 14. Job xxxviii. 29. Psal. cxlvii. 16. כפיר a young lion frequently hiding himself in coverts. כפרת the propitiary, or mercy-seat, the cover of the ark. The proper meaning of this root seems to be, to *cover by way of protection*: where the covering receives and bears the injury *in the room of*, or *in stead of*, the thing covered.

כפש to cover, or *plunge in*, Lam. iii. 16.

כפתר a *spherical knob* resembling apples or pomegranates: a lintel which was usually adorn'd with such kind of spheres, Amos ix. 1. Zeph. ii. 14.

כר a *pasture*, pasture sheep or lambs: and these being the choicest of the kind, the word is used to signify captains or the principal persons in an army. כרים bat-



tering rams, Ezek. iv. 2. xxi. 22. but may be read chiefs or captains. — כרה to *provide* or *prepare*, dig, procure: provision, 2 Kings vi. 23. כר furniture, Gen. xxxi. 34. כרת cottages or accommodations, Zeph. ii. 6. מכרת habitations, Gen. xlix. 5. מכרה a pit whence salt is procured, Zeph ii. 9. — כור a furnace or *crucible*. מכורה the birth, nativity, or original of a person; in which, perhaps as metals in a furnace he receives his temper, &c. Ezek. xvi. 3. xxi. 30. xxix. 14. כר *Cor* a measure of the same contents with the *Homer*. — כיר, כויר the *laver* in the tabernacle and temple: Solomon's scaffold, 2 Chron. vi. 13. the hearth, Zech. xii. 6. the pans or pots, 1 Sam. ii. 14. Lev. xi. 35. bearing perhaps some resemblance in shape to those lavers. — כרכר to *move nimbly*, to dance, 2 Sam. vi. 14, 16. כרכרות swift beasts, dromedaries, Isai. lxvi. 20. — נכר to be *distinguished*, discern, know, acknowledge, regard: to mark or distinguish himself as if a different person from what he really is, to dissemble, feign to be another: a stranger or foreigner who is distinguished by his dress, &c. to be, or become, or to act, or treat, as a stranger: deliver, give him up, as if a stranger into my hand, 1 Sam. xxiii. 7. נכרי strange, a stranger. מכר acquaintance. הכרה shew or distinguished appearance, Isai. iii. 9. N. B. נכר generally signifies to be or make *strange*; while הכיר or הכר supposed to be the hiphil of נכר generally means to *know* or *acknowledge*: so that they may be conceived as two distinct roots.

כרוב, כרוב a *Cherub*. כרובים cherubim; whose form and faces are particularly described, Ezekiel, chap. i. What they meant and represented, the learned are not agreed.

כרבל to be *clothed*, 1 Chron. xv. 27.

כרך, תכריך an *outward garment*, Esth. viii. 15.

כרכב the *compass*, Exod. xxvii. 5. xxxviii. 4.

כרכם *saffron*, Cant. iv. 14.

כרם a *vine*, vineyard, vine-dresser.

כרמל Carmel, a *fruitful field*, the best and fullest ears of corn.



corn. כרמיל crimson or purple, a purple fish taken near mount *Carmel*, 2 Chron. ii. 7, 14. iii. 14. compounded of כר *pasture*, and מול *to cut off*.

כרסם *to waste or root up*, Psal. lxxx. 13.

כרע *to bend or bow down*, to couch. הכריע *to bring down*, subdue. כרעים the bending legs.

כרפס *Carbasus*, fine Indian linen; rendered, green, Esther i. 6.

כרש the belly or *maw* of a dragon, Jer. li. 34.

כרת *to cut off*. ברית, כריתות divorce. — ברית *to make a covenant*; alluding to the antient manner of doing it as described, Gen xv. 10, 18. Jer. xxxiv. 18, 19. See. ברית.

כוש *Ethiopia*. כושי an Ethiopian. כושית an Ethiopian woman. — כשה *to be covered*; put for כסה Deut. xxxii. 15.

כשב a *sheep* or lamb.

כשל *to strike against* an obstacle, so as to occasion a fall, or some disaster: to stumble, to fall. מכשל, מכשלה a stumbling block, offence, ruin. כשלון a fall, Prov. xvi. 18. כשיל an ax or mall striking against something, Psalm lxxiv. 6.

כשף *to practise witchcraft*, forcery. מכשף, כשף a forcerer, מכשפה a witch.

כשר *to be or set right*. כשרון rectitude, equity. כושרות right seasons, translated chains, Psal. lxviii. 6. כישור the spindle of a distaff, by which the thread is kept in its proper direction, Prov. xxxi. 19.

כתח *to pound*, stamp, or beat in pieces. כתוח beaten, spoken of pure oil obtained by bruising and pounding. מכתה bursting or breaking, Isai. xxx. 14. — נכת and נכאת *spicery*, aromatics, spices, precious things, Gen. xxxvii. 25. xliii. 11. 2 Kings xx. 13. Isai. xxxix. 2.

כתב *to write*, describe, subscribe, record, prescribe. כתב a writing, register. כתבת a mark or inscription, Lev. xix. 28.

כתל a *wall*, Cant. ii. 9.

כתם gold, the most fine and *compact*. מכתם michtam, golden; in the title of several psalms: a golden wedge, Isai.



Ifai. xiii. 12. נכתם marked, or adhering so closely as not to be washed away, Jer. ii. 22.

כתן, כתנת a coat.

כתף *shoulder*, shoulder-piece, side: undersetter to support as by a shoulder, 1 Kings vii. 30, 34.

כסר to *compass about*, as a crown does the head; to beset around, to be crowned: a crown. כתר, כתרת a chapiter. כתר in Job xxxvi. 2. is a Chaldee word, to suffer or wait for.

כחש to *bray in a mortar*, Prov. xxvii. 22. מכחש a mortar, Prov. xxvii. 22. a hollow place in the ground like a mortar, Judges xv. 19.

## ל

לא, לוא *not*, no, none, without: sometimes 'tis put for לו *to him*: and for לו *if*, in 2 Sam. xviii. 12. 1 Sam. xiv. 30. Oh that, Ifai. xlvi. 18.—לאה to *weary*, be wearied or fatigued, to loath, to be grieved, faint, תלאה weariness, travel.

לאב *great drought*, Hosea xiii. 5.

לאט, fee אט, and לוט in לט.

לאך an *agent*, messenger, ambassador, angel. מלאכה business, occupation, work. מלאכות a message, Hag i. 13.

לאל in the power of. See אל.

לאם, לאום a *people*, nation.

לבב the *heart*, mind, middle: to ravish the heart, Cant. iv. 9. to be wise in heart, Job xi. 12. to make such cakes as refresh the heart. לבבות refreshing cakes, 2 Sam. xiii. 6, 8, 10. (להבת for לבת a flame, Exod. iii. 2.)

לבא a *lionesse*, which is fiercer and stronger than a lion, especially after she has whelp'd.

לבט to *tumble down*, or fall, Prov. x. 8, 10. Hosea iv. 14.

לבן to be or make *white*. לבנה a white brick or tile: to make brick. לבנת paved, after the manner of curious brickwork, Exod. xxiv. 10. מלבן a brick-kiln.



- kiln. לבנה frankincense, of a whitish colour: the white poplar, Gen. xxx. 37. Hof. iv. 13. the white of the moon, Cant. vi. 10. Isai. xxiv. 23. xxx. 26. לבנון *Lebanon*, a famous mountain on the north of the land of Israel, much covered with snow.
- תלבשת, מלבוש, לבוש *to put on, clothe, array.* vesture, garment, apparel.
- לוג, לג a *log*, the seventy-second part of an *Epha*, containing about three quarters of a pint, Lev. xiv. 10, 12, 15, 21, 24.
- אלגביש great hail, see in א.
- לגם, אלגב, *algum*, timber trees, which grew on mount Lebanon. 2 Chron. ii. 8. ix. 10, 11. written אלמג almug, 1 Kings x. 11, 12.
- ילר *to generate, beget, gender, bring forth, bear, travail with child, be delivered of a child.* מילדת a midwife. התילר *to do the office of a midwife.* Exod. i. 16. הולדת declare their pedigrees, Numb. i. 18. הולדת birthday. ילד, וולד a child. ילדה a girl. ילדות childhood, youth. מולדת kindred, nativity. תולדות generations. ילד he that is born. לדה birth.
- להה *to be outrageous, translated to faint,* Gen. xlvii. 13. מתלהלה an outrageous madman, Prov. xxvi. 18.—לו see לוה *to make an end of,* Isai. xxxiii. 1. מל perfection or finishing, Job xv. 29.
- להב, שלהבת, להבה *flame:* the glistering blade of a sword, Judg. iii. 22. and head of a spear, 1 Sam. xvii. 7. שלהבתיה a most vehement flame, or flame of *Jab*, Cant. viii. 6.
- להג *study,* Eccl. xii. 12. perhaps from ל *to* and הגה *meditate.*
- להט *to burn up, set on fire; flame,* Gen. iii. 24. (להטים) *enchantments,* Exod. vii. 11. perhaps put for לאט, which see under לט.)
- להם, מתלהם a wound, Prov. xviii 8. xxvi. 22. Some think the meaning of this word is *soft*, or pleasant.
- להק, להקת the *company*, 1 Sam. xix. 20.
- לו, לוא *if; O that.* לולי, *except, unless;* compounded of לו *if* and לא *to join; to lend or borrow, and* so



so to be mutually joined or obliged. לוי addition, ornament, wreath, or graceful addition to the head, Prov. i. 9. iv. 9. לוי joined, Levi, Levite. לוייתן *Leviathan*, perhaps from לוי coupled and תן a dragon. A crocodile or whale, or some dreadful monster.

See לוג, לוח, לוה, &c. leaving out the middle ו.

לו a pronoun demonstrative, *this, that*.—לו to turn aside, depart from, Prov. iii. 21. iv. 21. the hasef or almond tree, probably so call'd from its flexibility, Gen. xxx. 37. נלו perverse, froward, Prov. ii. 15. iii. 32. xiv. 2. לוה, לוה perverseness, Prov. iv. 24. Ifai. xxx. 12.

לח, לחה *natural force, or juice*, Deut. xxxiv. 7. moist or green, what has its natural moisture in it.—לוח a cable.—לחי the lower jaw-bone.

לחך to lick up.

לחם to cut with the teeth or a sword; to eat; food, bread, meat. נלחם, לחם to fight, to make war; מלחמה war, battle.

לחץ to squeeze, thrust, opprefs: oppression.

לחש to whisper or mutter softly, 2 Sam. xii. 19. Psal. xli. 7. a muttering incantment, Eccl. x. 11. Jer. viii. 17. soft eloquence, Ifai. iii. 3. a low humble prayer, Ifai. xxvi. 16. לחשים ear-rings or trinkets worn by women as amulets or charms. Ifai. iii. 20. מלחשים charmers, Psal. lviii. 3.

לוט or לאט to enwrap, 1 Kings xix. 13. 2 Sam. xix 4. Ifai. xxv. 7. to be wrapt over or cover'd, 1 Sam. xxi. 9. secret, Job xv. 11. בלט, בלאט secretly, privily, softly. לאט gently, 2 Sam, xviii. 5. להטים, להטים enchantments or juggling tricks, whereby real appearances are covered and false ones imposed. Exod. vii. 11, 22. viii. 7, 18. לט myrrh or some kind of gum, Gen. xxxvii. 35. xliii. 11. connection with the root uncertain.

לטא, לטאה the lizzard, Lev. xi. 30.

לטש to sharpen or whet, 1 Sam. xiii. 20. Job xvi. 9. Psal. vii. 12. a whetter or instructor, Gen. iv. 22. מלטש sharp or sharpen'd, Psal. lii. 2.

ליות



לֹוּה addition, from לוּה.

See לִיל, and לִיש leaving out the middle י.

לֵךְ to go, come, walk, &c. הוֹלִיךְ lead, bring, carry.

לָכַד to take, catch. מַלְכָּדָה a trap, Job xviii. 10.

לֹול winding stairs, 1 Kings vi. 8.—לֹולִי, לֹולֵא except, unless: compounded of לוּ if and לֹא not.—לִיל, לִילה night. לִילִית screech owl, a night bird, Isai. xxxiv. 14.

—לִל to howl. אֵלִי woe, Micah vii. 1. Job x. 15.

תוֹלְלֵינוּ they that wasted us, or made us to howl, Psal. cxxxvii. 3.—לֹולֵא, לֹולֵא a loop.

לָמַד to teach, to be taught, to learn. תַּלְמִיד disciples, Isai. viii. 16. תַּלְמִיד a scholar, 1 Chron. xxv. 8. מַלְמֶד a goad for oxen, by which they were disciplin'd, Judg. iii. 31.

אֶלְמוֹג almug, see אֶלְמוֹג, above in אֶלְמוֹג.

אֶלְמוֹנָה widow'd, &c. see in א.

לְמַעַן because of: from עֲנָה to answer.—לְמַעַל above, &c. see עַל.

לֹון to lodge, to tarry all night, to abide. מְלוֹנָה, מְלוֹן an inn, lodge.—לֹון to murmur. תְּלוֹנוֹת murmurings: connection uncertain; unless it be taken from wild beasts, who spend the night in growling and murmuring, especially when affected with hunger and thirst.

לָעוּ to absorb, to swallow up, Job vi. 3. swallow down, Obad. 16. devour, Prov. xx. 25. יֵלְעוּ for יֵלְעוּ suck up, Job xxxix. 30. לָע the throat, gullet, or swallow, Prov. xxiii. 2.

לָעַב to mock, 2 Chron. xxxvi. 16.

לָעַג to deride, laugh to scorn, flammer: scorning, flammering.

לָעוֹ barbarous language, or pronunciation, Psal. cxiv. 1.

לָעֵט feed, or give me a sup of, Gen. xxv. 30.

לָעֵן wormwood.

לָלֵךְ a scab, scabbed, Lev. xxi. 20. xxii. 22. (מִלְפָּנֶיךָ who teaches us, Job xxxv. 11. for מִלְפָּנֶיךָ from אֵלֶיךָ.)

לָפִיד a burning lamp, torch, or fire-brand: lightning, Exod. xx. 11.

לָפַח to be turn'd aside, Job vi. 18. turn himself, Ruth iii. 8. to take hold of, Judg. xvi. 29.



לֹוץ to *scoff at*, scorn, deride. מְלִיץ, לֹוץ, לִץ a scorner. מְלִיצָה to be mockers, Isai. xxviii. 22. לִצוֹן scorning. מְלִיצָה a taunting proverb, Hab. ii. 6.—מְלִיץ signifies likewise an ambassador, interpreter, or teacher; and מְלִיצָה an interpretation; carrying the idea of an agreeable advocate, intercessor or mediator; as such, the root may be מִלֵּץ to sweeten or render *agreeable*, Psal. cxix. 103.

לָקַק to *lick up* or lap as a dog, Judg. vii. 5, 6, 7. 1 Kings xxi. 19. xxii. 38.—יֶלֶק a species of locust, gnawing and licking up the fruits of the earth; translated, caterpillar or canker-worm.

לָקַח to *take*, receive, catch, fetch, take away, and the like. N. B. This root frequently loses its first radical ל. לִקְחָה learning, doctrine received by the disciple from his master: fair, taking speech, Prov. vii. 21. מִקְחָה taking, 2 Chron. xix. 7. קוֹחַ a prison, which takes and detains men, Isai. lxi. 1. מִקְחוֹת wares, things received for use, Neh. x. 31. מִלְקוֹחַ a prey or booty taken: jaws which receive the meat, Psal. xxii. 15. מִלְקוֹחִים a pair of tongs to take hold with: snuffers, Exod. xxxvii. 23.

לָקַט to *gather up*, glean: a gleaning. יִלְחוּט a scrip, into which things are gathered, 1 Sam. xvii. 40.

לָקַשׁ to *gather the latter fruits*, Job xxiv. 6. The latter growth, Amos vii. 1. מִלְקוֹשׁ the latter rain, which fell about the end of April in Judea and those parts.

לִישׁ to *knead*.—לִישׁ a lion of the strongest and boldest kind, Job iv. 11. Prov. xxx. 30. Isai. xxx. 6.

לִשְׁדָּה moisture, Psal. xxxii. 4. fresh, Numb. xi. 8.

לִשְׁכָּה, לִשְׁכָּה a chamber or parlour.

לִשְׁכָּה a *Ligure*, a precious stone of a sky-colour, Exod. xxviii. 19. xxxix. 12.

לִשְׁוֹן to *tongue* a person, i. e. to slander or accuse him, Psal. ci. 5. Prov. xxx. 10. לִשְׁוֹן a tongue, language: a bay, Josh. xv. 2, 5. xviii. 19. a wedge of gold, Josh. vii. 24. somewhat resembling a tongue in shape.

לִתְחָה, מִלְתְּחָה a vestry or wardrobe, 2 Kings x. 22.

לִתְחָה an *half Homer*, containing thirty-eight gallons, Hosea iii. 2.



נלחש for נחש to break in pieces or *comminute*. נלחש are broken, Job iv. 10. מלחעות the great teeth or grinders, Psal. lviii. 6. מתלעות cheek or jaw-teeth; the letters being transposed, Job xxix. 17. Prov. xxx. 14. Joel i. 6.

מ

מאה a *hundred*. מאתיים two hundred.  
מאר *might, ability*, Deut. vi. 5. 2 Kings xxiii. 25. very, very much, greatly, exceedingly.  
מואל for מול over against, Neh. xii. 38.  
מאוי desire, from אוה.  
מאם any, the least thing, a small matter. (מאם for and from מום a blot or blemish, Job xxxi. 7. Dan. i. 4.)  
מאן to *refuse* resolutely. Refuse, refusing.  
מאס to *reject with contempt*, cast off, abhor: become loathsome, Job vii. 5. (מאס put for מס melt away, Psal. lviii. 7.)  
מאר to *rankle or fester*, applied to the scratch of a briar. ממאיר pricking, Ezek. xxviii. 24. and to the leprosy. ממארת fretting, Lev. xiii. 51, 52. xiv. 44.—מאר light, &c. see under אר.  
מבא entry, income, see בא.  
מבוז vile, from בזה.  
מבט expectation, from נבט under בט.  
מבוכה perplexity, from בוך.  
מבול deluge, from בלל.  
מבנה a frame, from בנה.  
מבוסה a treading down, from בוס.  
מבוע a spring, from נבע in בע.  
מבוקה void, from בוק.  
מבשים the secrets, from בוש.  
מוג to *dissolve*, melt away, soften.  
מגד *precious fruits*, or valuable produce. מגדנות the same.  
מגיד a messenger, from נגד in גר.  
מגל a *sickle*, Jer. l. 16. Joel iii. 13. perhaps from גל, so called from its round form and circular motion.—מגלה a volume, from גלל.



מגן to *deliver up*, or give freely as a present, Gen. xiv. 20  
Prov. iv. 9. Hosea xi. 8. (גן a shield, &c. from גן.)

מגפה plague, slaughter, from נגף in גף.

מגר to *cast down*, Psal. lxxxix. 44. מגורי thrust down as  
rendered in the margin, Ezek. xxi. 12.—(מגר see more  
under גר.)

מד to *measure*: be gone, or measured, Job vii. 4. מד,  
מדה a measure: tribute, Neh. v. 4. מד an upper gar-  
ment, or a suit of armour, commensurate with the body,  
plural מדות, מדים and מדוים (מדיבת causing sorrow,  
from דאב.) מדין stature, 2 Sam. xxi. 20.

מדה langour, disease, from דוה.

מדה ruin, &c. see דה.

מדי from, ever since, &c. see די.

מדכה a mortar, from דך in דוך.

מדון a province or jurisdiction, perhaps from דון.  
מדון wages of whoredom, from מדן.—דון see מדן, מדון—  
(מדן stature, 2 Sam. xxi. 20. from מד.)

מדע מה why, wherefore, how? from מה what and  
דע knowledge or reason. See more in דע under דע.

מדור a pile, see דור.

מדיש threshing, see דיש.

מהמה what? how? מהמה what is that, Exod. iv. 2.—מהמה  
מהמה to *linger*, tarry, delay: stay yourselves, or  
rather, loiter on, Isai. xxix. 9. This root seems to be a  
composition of מה what, repeated; as if it was, to stand  
what-whating, or thilli-shallying.

מהלל to *mix*, Isai. i. 22.—מהלל praise, from הלל.

מהומה trouble, from מהמה.

מהרה, מהר to be *expeditious*, hasten, make haste. מהרה,  
quickly shortly, suddenly. מהיר ready, diligent. מהיר  
hasty, Hab. i. 6. carried headlong or precipitated, Job  
v. 13. rash. Isai. xxxii. 4. fearful or hurried in mind,  
Isai. xxxv. 4. מהר to endow, a dowry; given to faci-  
litate or hasten a marriage, Gen. xxxiv. 12. Exod. xxii.  
16, 17. 1 Sam. xviii. 25.

מו a pronoun affix, *them*: and a syllabic adjection used  
after and annexed to the particles ב, כ, and ל.

See מו, מוה, מוש, &c. leaving out the middle ו.

מוה



מזה burnt or *dried up*, Deut. xxxii. 24. (מזה what is that? contracted for זה).

מזוי pantries, see זו.

מזוזה a door post, from זו.

מזג mixed liquor, Cant. vii. 2.

מזיה a girdle, Psal. cix. 19. strength, Job xii. 21. Ifai. xxiii. 10.

מזלות planets, see נול in זו.

מזמה device, from זם.

מזון meat, fed. See זון.

מזרים a bastard, Deut. xxiii. 2. Zech. ix. 6. מזר, מזרות, see in זר.

מחה to *wipe away*, blot out; to reach; i. e. to wipe upon or take a sweep upon the side of the sea, Numb. xxxiv.

מחי an engine of war, which wipes or sweeps away all before it. Ezek. xxvi. 9. — מוח, marrow, Job

xxi. 24. מוחים full of marrow, Ifai. xxv. 6. מוחים

fattlings or fat ones, Ifai. v. 17. Psal. lxvi. 15.

— מחא to *clap the hands*, Ezek. xxv. 6. Psal. xcvi. 8.

Ifai. lv. 12.

מחבת a pan, see חב.

מחיה sustenance, from חיה in חי.

מחוגה compass, see חוג.

מחזה a vision, &c. from חזה.

מחל sickness, dance, &c. see חל.

מחנה a camp, from חנה.

מחסה a refuge, from חסה.

מחץ to give a *deep wound*, to embroe the hand, sword or foot in blood; to pierce thro', to wound: a stroke or deep gash, Ifai. xxx. 26. — מחץ see more under חץ.

מחק to *smite off*, Judg. v. 26.

מחר to-morrow, the morrow, the next day.

מחיר price, worth, value: hire, Micah iii. 11. gain,

Dan. xi. 39. The radical idea may be, to *exchange*.

מחתה ruin, terror, censer, see חת.

מטה beneath. מטה a bed or couch, &c. see נטה to incline or bow down—מוט to be moved, so as to be disor-

dered or disjointed. מוט to cast, Psal. lv. 3. מוטה,

a yoke, band or staff, by which heavy burdens were



were moved or carried.—מטוה what is spun, from טוה.

מיטב the best, from טוב.

מטח a *bow shot*, Gen. xxi. 16.

מטל a *bar*, Job xl. 18.

מטע a plant, from נטע in טע.

מטיף a prophet, see in טף.

מטר to *rain*, rain.—מטרה a prison, &c. See under טר.

מי *who*, what?—מי water, from מים.

See מים, מין, מיץ, &c. leaving out the middle י.

מכך and מוך, to *decay*, wax poor, be brought low,—מכה stroke, &c. מכוה burning. See כה.

מכל perfection, prison. See in כל.—מכל food, for מאכל 1 Kings v. 11. מיכל a brook. See יכל under כל.

מכן a place, base, &c. See כן.

מכס number, covering, &c. See כס.

מכר to *sell*, מכר, ממכר, מוכרה ware, price, sale, selling, that which is sold. See more under כר.

מכת bursting or breaking, from כתת.

מלה to *talk in conversation*, speak or utter, plur.

מלים talk, speech, a word: tumult or talking together, Jer. xi. 16.—מלילת ears of corn, Deut. xxiii.

25. Connection uncertain.—מול and נמל to circumcise or *cut off the foreskin*; cut off, destroy, cut down. מול

the *forefront*, over against, before: once written מואל Neh. xii. 38. מולת circumcision. נמלה the ant, Prov.

vi. 6. נמלים ants, Prov. xxx. 25. which crop off the buds from the corn.—מלא to *fill*, fulfill. מלוא, מלאה,

מלו fulness. מלא יד to fill the hand, or consecrate.

מלואים fillings, consecrations.

מולד kindred, מילד midwife from ילד in לר.

מלח *salt*; to salt or season with salt: to dissolve or waste away as salt does in water, Isa. li. 6. מלחה saltiness or

barrenness. מלחים mariners or salt water men: rotten rags almost wasted through wearing, Jer. xxxviii. 11,

12. מלוח mallow, Job xxx. 4. perhaps from לח

*fresh*, meaning their cropping off the green, either twigs or leaves, from the shrub, for their food.

מלט to *escape*, deliver, suffer to escape or let go: leap out, Job



Job xli. 19. to lay an egg, Isai. xxxiv. 15. clay, or rather a hiding place, Jer. xliii. 9.

מלך to *reign*; a king. מלכה a queen. מלכות, מלוכה, מלכות, מלכות a kingdom. וימלך לבי עלי then reign'd my heart over me. i. e. I took courage, render'd, consulted with myself, Neh. v. 7.

על מלמעל above, upward, see על.

לון מלון an inn, from לון.

מליץ to *sweeten*, Psal. cxix. 103. See more under ליץ.

מלף who teaches, for מאלף, Job xxxv. 11.

מלק to *wring off*, Lev. i. 15. v. 8.

מם a *blemish* or spot.—מים מי waters.—ים, ים the sea. ימה westward. See ים in the letter י.

מן מן from, among, out of, &c. (מן perhaps for מה *what* Exod. xvi. 15. manna.)—מנה to *adjust* or *assign*; tell, number, appoint, prepare. מנא an assigned portion.

מנים times, Gen. xxxi. 7, 41. מנה the *Maneh*, equal

to sixty shekels, or 7*l.* 1*s.* 5*d.* Ezek. xlv. 12. מנים

pounds, each 100 shekels in weight (as appears by comparing 1 Kings x. 17. with 2 Chron. ix. 16.) mentioned

likewise in Ezra ii. 69. Neh. vii. 71, 72. מני that number, Isa. lxv. 11. perhaps the name of an idol.—

מון מין a *similitude*, image, or likeness.—מין a *species*

or kind. מנים stringed instruments, Psal. cl. 4. rather

kinds, i. e. various kinds of music mixed together in symphony.—ימן, ימני *right* in opposition to left.

ימין the right hand; to use the right hand, 1 Chron.

xii. 2. ימין, ימן, הימין to go or turn to the right hand,

2 Sam. xiv. 19. Ezek. xxi. 16. Gen. xiii. 9. Isai. xxx.

21. תימן the south, being on the right hand when looking eastward.

מנוד a shaking, from נוד.

מנחה מנחה a *present*, an offering, a meat-offering. See more under נה.

מלה נלה under מלה perfection, from נלה.

מנון a son, from נון.

מנוס flight, refuge, from נוס.

מנע to *withhold*, keep back, hinder, refrain, restrain.—

מנענע cornets, from נוע.

מנקית cups, &c. See נקה in נקה.—מינקה a nurse, from

נק in נק.

מנר



מנר, *a weaver's beam*, 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.—מנורה *a candlestick*, from נור.

מס and מסה *to melt away* or dissolve, to faint or be discouraged. נמס refuse, what is dissolved and good for nothing, 1 Sam. xv. 9. ('tis written מאס Psal. lviii. 7.) מסת trial, or wasting, Job ix. 23. מס a levy or draught of men, draughted out, and so disunited from the rest. —מסה a trial, from נסה in סה.

מסב round about, and מוסב winding about, from סוב.

מוסד a foundation, from יסד in סד.

מסוה a veil, from סוה in סו.

מסך *to mingle*, mixture. ממסך mixt wine, Prov. xxiii. 30. mixt drink offering, Isai. lxv. 11. מסכת the web, formed by the intermixture of the threads, Judg. xvi. 13, 14.—מסך covert, &c. See סך.

מסל caufey, or path, from סלל.—מסע a journey, &c. from נסע in סע.—מספוא provender, from ספא.

מסר *to deliver up* or *give up for supply*, Numb. xxxi. 5. (to commit or rather teach. Numb. xxxi. 16. perhaps from יסר to correct or teach.)—מוסר instruction, &c. from יסר.—מוסרת a bond, from אסר.

מעו the *bowels*. מעותי gravel, Isai. xlviii. 19. where also it may be rendered bowels; i. e. like the bowels of the sea, or the numerous fry of fishes.—מעי a heap, Isai. xvii. 1. from עיה.

מעבה thickness, from עב.

מעון a cake or feast, from עון.

מער *to totter*, flip or slide, 2 Sam. xxii. 37. Job xii. 5. Psal. xviii. 36. xxvi. 1. xxxvii. 31. המער make to totter or shake, Psal. lxix. 23. מועדת out of joint, or lame and tottering, Prov. xxv. 19.—מוער a set time, &c. from ער in יער.

מעוז fortrefs, &c. from עוז.

מעט *to be* or *make few or little*, diminish, give or take a few: a little, a few.

מעך *to press upon*, rendered bruised, Lev. xxii. 24. stuck, 1 Sam. xxvi. 7. pressed, Ezek. xxiii. 3.

מעל *to trespass* or *deviate from a rule or law*; a trespass or transgression. (מעיל a robe, or mantle; being a garment

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Abou



ment cast over the rest, a furtout; from על upon.)  
See more of מעל under עלה.

למען a mansion or dwelling. (למען therefore, because of, to the end that, for the sake of, from ענה to answer.) מעונן observer of times, &c.  
מעין.—ענה an answer, a furrow, from ענה.  
עין a well or spring, from עין.

עורף dimness, from עורף.

עץ in יעץ counsel, from יעץ.

עקת affliction, from עקת.—עקת a battlement, from עקת.  
עוק.

ערה a cave, den: a meadow, Judges xx. 33. and ערה nakedness, from ערה. See more of מער in ערה.

עשה work, &c. from עשה.

פה or מפו on this or that side, from פה.

פז best fine gold, from פז.

פה in נפה breathing out, bellows, from נפה.

פל in נפל refuse, ruin, from נפל.

פץ in נפץ slaughter, a maul, &c. from נפץ.

פת in יפת a prodigy, from יפת.

מצה to wring unleavened bread or cake.—מיץ to press forcibly, rendered or milk out.—מיץ chaff.—מיץ to press forcibly, rendered churning, wringing and forcing, Prov. xxx. 33. מיץ an extortioner, Isai. xvi. 4.

מצא to find. נמצא to be found, present. מצא to cause to find, cause to come, to present.—מוצא a going out, &c. from יצא in יצא.

מצב a station, pillar, &c. from יצב in יצב.

מצוד a fortress, strong hold, munition. מצודה and מצודה mean a net or snare in Psal. lxvi. 11. Prov. xii. 12. Ezek. xii. 13. xvii. 20. from צוד to hunt.

מצוה a command, from צו.

מצח the front, forehead. מצחות greaves, 1 Sam. xvii. 6. being plates of brass adapted to the shin, or forepart of the leg.

מצל shadowing, deep, &c. see צל.

מצע a bed, from יצע in יצע.

מצפה watching, watch-tower, from צפה.

מצק straitness, pillar, pipe, &c. See צק.



מצד. See צור.

מקק and מוק to *putrefy* or *corrupt*; waste or pine away. מוק stink, rottenness, Isai. iii. 24. v. 24.

מקב a hammer, from נקב in קב.

מוקר a hearth, from יקר in קר.

מקו hope, linen yarn, &c. from קו.

מקל a *staff*, or rod; perhaps from קלל.

מקום place or station, from קום.

מקנה what is bought, &c. from קנה.

מקצה end, &c. from קצה.

מקר cooling, chance, fountain. See קר.

מקש beaten, &c. See under. קש.

מר a *drop*, Isai. xl. 15.—they speak against thee,

Psal. cxxxix. 20. for יאמר from אמר.—מר to be

*bitter*, and make bitter. התמרמר to be greatly im-

bitter'd or moved with choler, Dan. viii. 7. xi. 11.

תמרור, מרירות, מרה, ממר bitter. מרור, מר, מר

bitterness. מרה the gall.—מרה to provoke, im-

bitter, grieve, rebel. מרי rebellion, bitter, rebellious.

(מורה teacheth, Job xxxvi. 22. from ירה to teach.)

מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11.

See more in מור.—מור myrrh, of a bitter taste.—מיר

to *change*: remove, Psal. xlvi. 2. תמורה changing,

exchange: recompence, Job xv. 31. restitution, Job

xx. 18.—מור boast, Isai. lxi. 6. for or from מר

a *leopard*.

מריא a *fattling*, or fed or fat beast. תמריא lift up

herself, Job xxxix. 18. The radical idea may be to

*raise up*, and so means such beasts whose flesh is rais'd

up by fat. מראה the crop or gall bladder, Lev. i.

16. from מרר and מוראה filthy or provoking, Zeph.

iii. 1. from מרה) See more in רא.

מרב much, strife; see in רב.

מרג a *threshing instrument*, 2 Sam. xxiv. 22. 1 Chron. xxi.

23. Isai. xli. 15.

מרד to *revolt*, rebel. מרד rebellion. (מרוד cast

out, or rather reduced, Isa. lviii. 7. misery or de-

jection, Lam. i. 7. iii. 19. from ירד to *come down*.

מורד descent, from the same.)

מרה broken or *bruised*, Lev. xxi. 20. מרה lay it

for



for a plaister, or make it a poultis by bruising it, and then lay it upon the inflamed part, Isai. xxxviii. 21.

מרט to *pluck or rub off*, furbish, polish, peel: pluck off the hair, Neh. xiii. 25. מרט hair fallen off, Lev. xiii. 40, 41.

מרך faintness, from רכך.

מרומ high, upwards, &c. מרמה deceit. See under רם.

מרע pasture, neighbour, &c. See under רע.

מרף slothful. מרפיון feebleness, from רפה.

מרץ forcible Job vi. 25. grievous, sore or heavy, 1 Kings ii. 8. Micah ii. 10. מרץ embolden, Job xvi. 3.—

מרץ a race, running, &c. from רוץ.

מרק to *scour*, Lev. vi. 28. furbish, Jer. xlvi. 4. מרוק bright or scoured, 2 Chron. iv. 16. מרוק, מרוק cleansing, purification.

מרק broth, Judg. vi. 19, 20. Isai. lxxv. 4.

Connection uncertain.

מרש possession, &c. from ירש in רש.

משש to *grobe, feel*, handle, search.—משש to *draw with a gentle hand*, Exod. ii. 10. 2 Sam. xxii. 17. Psalm xviii.

16. משי fine silk, spun or drawn with a gentle curious hand, Ezek. xvi. 10, 13. משה a creditor, &c. from

נשה under משה.—משש to *withdraw*, retire, remove, go back, depart.

משא desolate, burden, &c. See under שא and משה.

משובה backsliding. מושב a seat. See under שב.

משגה ignorance, error, from שגה.

משח to *anoint*. משחה anointing, ointment. משיח anointed, Messiah.

משוט an oar, from שוט.

משך to *draw*, draw out, protract, prolong: defer, Prov. xiii. 12. forbear, Neh. ix. 30. the price or attraction,

Job xxviii. 18. precious, or rather it means the basket whence seed is drawn, Psal. cxxvi. 6. to draw forth as

the sower doth his seed, Amos ix. 13. to scatter or be drawn various ways, Isai. xviii. 2, 7. משכות bands or

contractions, Job xxxviii. 31. — משוך, משכית hedge, picture, &c. See under שך.

משל to *govern*, rule: to speak in proverbs, with authority, force and weight: to compare or be like; because no sentences are more forcible than such as are parabolical



- or expressive of comparison; a proverb or parable.  
 ממשל dominion.  
 משמה defolation or astonishment, from שמם.  
 משנה double, &c. from שנה.  
 משסה a spoil or booty, from שסה.  
 משע aspect. מושע favour, salvation. See under שע.  
 משק to *move about*, or run too and fro, Isai. xxxiii. 4.  
 ממשק breeding or spreading, Zeph. ii. 9. בן משק son  
 of moving about, a steward, Gen. xv. 2.—משק a but-  
 tler, from שקה.  
 משר a saw, from נשר to *cut*, Isai. x. 15. — משר govern-  
 ment, finger, equity, &c. see under שר.  
 מושש joy, &c. from שוש.  
 משתה a feast or banquet, from שתה.  
 מות to *die*, kill, slay, ממות, ממותה death. מת dead.  
 — מתה, מתים mortals, men.—מתי *when*.—מתת a gift,  
 from נתן in תן.  
 מתג the *bit* of a bridle.  
 מתח to stretch out, or *distend*, Isai. xl. 22. אמתחה a sack  
 or bag, distended by filling.  
 מתלהל a madman, from להל.  
 מתם soundness, from תם.  
 מתן under נתן a gift, from נתן מתן the *loins*.—מתן, מתן  
 מתק to be *sweet*: sweeten, Psal. lv. 14. feed sweetly on,  
 Job xxiv. 20. מתק מתוק sweet, sweetness. ממתקים  
 sweetnesses, or sweet things.  
 מותר residue, מיתר cord, see under תר.

## 2

N. B. This first radical נ cannot be regularly dropp'd when the second radical is either an א, ה, ו, ח, or ע; nor where the second radical is repeated to compleat the root: and, therefore, all such roots are here specified; but as in other cases it may be, therefore the others are to be sought for, by leaving out the first radical נ.

נא *now, I pray thee*; the same as אנא. (נאות, נאותה) come-ly, desirable. See נאה to desire)—נא to be raw, i. e. half boil'd, *not maturely digested*, Exod. xii. 9. הניא to make or esteem such; so to disallow, Numb. xxx. 5,  
 8.



- 8, 11. make ineffectual, Psal xxxiii. 10. to break or make sore or raw, (written יני, Psal. cxli. 5.) discourage, Numb. xxxii. 7, 9. תנואה breach or promise, Numb. xiv. 34. occasion for quarrel, Job xxxiii. 10.
- נאד a bottle or *bag of skin* fitted to hold wine, &c.
- נאל. See under אל.
- נאם to say or *affirm solemnly*. (אמן trusty, from אמן.)
- נאף to *commit adultery*. נאפים, נאפיים adulteries.
- נאץ to *treat with scorn and contumely*, despise, provoke, blaspheme. נאצה blasphemy, provocation. ינאץ shall flourish, Eccl. xii. 5. from נויץ, but perhaps it may here mean to *be loathed*.
- נאק to *groan*. נאקה groaning.
- נאר to *abolish in the mind*; rendered to abhor, Lam. ii. 7. make void, Psalm lxxxix. 39. (נארים cursed, Mal. iii. 9. from ארר.)
- נאש despair, from יאש.
- ניב to *grow as plants*, increase, bring forth fruit. תניב fruit, increase. יניב shall make chearful, rather, grow in vigour, Zech. ix. 17.—נבב to be *hollow*, Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21. vain or empty, Job xi. 12.
- See נבא, נבה, נבט, נבל, נבע, leaving out the first radical נ.
- נוג sorrowful or afflicted, Lam. i. 4. Zeph. iii. 18. from יגה to *grieve*.
- See נגש, נגר, נגפ, נגע, נגן, נגח, נגה, נגד, נגב, leaving out the נ.
- נד a *heap*.—נדר to *move as a bird its wings*, Isai. x. 14. or as the body is agitated in expressing great joy, Jer. xlviii. 27. or as when tossed about in a restless night, Job vii. 4. or as it is exerted in running fast, hence to flee, or wander away. נד a vagabond, Gen. iv. 12. (מד be gone, Job vii. 4. or perhaps, measured from מד.)
- נוד to *shake or remove*; to condole or bemoan. נידה wandering or moving, Job xvi. 5. Lam. i. 8. מנוד a shaking, Psal. xliv. 14. The radical idea, both of נדר and נוד, seems to be, *the commotion or agitation of the body or of the mind*—נדה to *put far away as evil or unclean*, separation, unclean, uncleanness, especially that



- that of a menstruous woman. נדרה, נדן the wages of whoredom, considered as filthy, Ezek. xvi. 33.
- See נדרב, נדרח, נדן, נדף, נדר leaving out the first radical נ.
- נהה to *lament*. נהי, נהיה lamentation or wailing.
- נהיה to become, see יהיה.—ינה to *oppress* by fraud or violence. יונה a pigeon or dove, being defenceless and exposed to rapine.—נוה. See below at נו.
- נהג to *lead*, guide, bring, drive. מנהג a driving.
- נהל to *lead with gentleness and care*. (נהללים Isai. vii. 19. rendered bushes, but in the margin commendable trees, from הלל to praise; perhaps they were some plants of the sun-flower kind, as emblems of shining and irradiation, from הל to shine or irradiate.)
- נהם to *roar*, mourn. נהמת, נהם roaring, disquietude.
- נהק to *bray* like an ass, Job vi. 5. xxx. 7.
- נהר to *flow together*: to be lightened, the light flowing upon them, Psal. xxxiv. 5. a conflux of water, a river or flood. נהרה conflux of light, or splendor, Job iii. 4. מנהרות dens or caverns in the ground, letting light flow into the earth, Judg. vi. 2.
- נוה to *be settled in a habitation*, to stay at home; to prepare a habitation, or rather to make him (i. e. the Lord) a resting place, Exod. xv. 2. a home, or settled habitation. (נאה comely, Jer. vi. 2. for נאה from נאה.)
- Look for נוא, נוב, נוד, &c. leaving out the middle ו.
- נו. Look for נוד, נזה, נום, נוק, נור leaving out the first radical נ.
- נחה to *lead*, guide, bring, order.—נוח to rest, to *abide* quietly, to cause to rest, to quiet. נוח, נחת, נוח, מנוח rest, quiet: hence perhaps מנחה an offering or present made either to God or man, in order to procure peace or cessation from anger.—ינה to *leave*, permit, let alone; cast down or let fall, Isai. xxviii. 2. to put, place, lay up, or set down in order to leave or let remain: pacify or leave (viz. offences) unmeddled with and unpunished, Eccl. x. 4. מנה what is left.
- נהל to *inherit*, cause to inherit. נחלה an inheritance, heritage, possession. נחל a brook, river, stream, valley. The radical idea may be, immediate and continued *succession*: as an inheritance descends and a stream flows in perpetual



perpetual succession: and as rivers always run in vallies, hence it may come to signify a valley; unless in this sense it comes from חלל, as it signifies a cavity or hollow.

נחם to *relieve the mind*, to comfort, to repent. נחם,

repentance. נחמה, תנחום comfort, consolation.

נחנו *we*, the plural of אני I.

נחץ to *require haste*, 1 Sam. xxi. 8.

נחר to *snort*, as in anger, Cant. i. 6. נחרת snorting, Jer.

viii. 16. נחר, נחיר the nostrils, Job xxxix. 20. xli.

20.

נחש to *observe with great attention to make a discovery*,

1 Kings xx. 33. to learn by experience, Gen. xxx. 27.

to divine, or use enchantments: enchantment;—A serpent remarkable for its attentively eyeing of objects. נחשה,

נחשת native brass or copper, so call'd perhaps from its colour, resembling the usual colour of serpents. נחוש

brazen. נחשת a brazen chain or fetter: money of brass, or rather poisonous filth like verdigrease, the

solution of copper, Ezek. xvi. 36. נחשתן Nehushtan,

2 Kings xviii. 4. a bit of brass.

נחל to *sink into*, or *penetrate*: render'd to come down,

Jer. xxi. 13. 2 Kings vi. 9. Joel iii. 11. go down, Job

xxi. 13. stick fast and press upon, Psal. xxxviii. 2. settle

or penetrate, Psal. lxxv. 10. enter, Prov. xvii. 10. break,

2 Sam. xxii. 35. lighting down, Isai. xxx. 30. This is

the only root I can find that drops the נ before ח.

נוט to be *moved*, Psal. xcix. 1.

See נוטה, נוטל, נוטע, נוטף, נוטר, נוש leaving out the first radical נ.

ני wailing, from נהה.—תי shall break, Psal. cxli. 5.

See נוה.

Look for נין, ניק, and ניר leaving out the middle י.

נכ. See נכר, נכס, נכל, נכח, נכה, נכד, leaving out the first radical נ.

נל. See נלה leaving out the first radical נ.

נום to *slumber*. נומה drowsiness. תנומה slumber.

See נמל and נמר leaving out the first radical נ.

נון or נין to be *continued by offspring*. Psal. lxxii. 17. מנון  
son,



- son, Prov. xxix. 21. נין son, Gen. xxi. 23. Job xviii.  
 19. Isai. xiv. 22. (נינא let us destroy or oppress them,  
 Psal. lxxiv. 8. from ינה.)  
 נוס to *flee away*. נס abated or fled away, Deut. xxxiv. 7.  
 הניס make to flee or put to flight: to hide, as it were  
 to make to flee, Judg. vi. 11. מנוסה, מנוס flight,  
 refuge.—נסס to *erect a standard*. נס a pole, ensign, sail,  
 standard.  
 נסן *Nisan*, Neh. ii. 1. Esther iii. 7. the same as the month  
*Abib*, falling about March or April.  
 See נסה, נסג, נסח, נסך, נסע, נסק leaving out the first  
 radical נ.  
 נוע to be *agitated*, moved, reel, sifted, wander, shake,  
 scatter, stagger: be promoted or ramble about among,  
 Judges ix. 9, 11. נע a fugitive, Gen. iv. 12, 14.  
 מנענעים render'd, cornets, 2 Sam. vi. 5. a musical in-  
 strument, having its name probably either from the  
 shaking motions of the player, or from the like motions  
 of the instrument.  
 נעל to *make fast*, to bolt or lock: to shoe: a shoe or sandal  
 fasten'd to the foot. מנעל a lock.  
 נעם to be *pleasant*, sweet or agreeable. נעמות pleasures.  
 נעם pleasantness, beauty. נעמן pleasant. מנעמי dain-  
 ties, Psal. cxli. 4.  
 נעצוץ a *thorn*, Isai. vii. 19. lv. 13.  
 נער to *move briskly*: to shake vehemently, toss up and  
 down, shake off, and the like: raised up or excited to  
 vigorous activity, Zech. ii. 13. נער a young man, lad,  
 or boy, being in a sprightly active age. נערה a maiden  
 or damsel. נעור youth. נערת tow, dressed by various  
 shakings and agitations, Judg. xvi. 9. Isai. i. 31.—נער  
 to yell, Jer. li. 38. which signification may result from  
 the sound of the word, by an onomatopœia.  
 נוף to *wave or brandish*, lift up, shake, &c. sift, Isai.  
 xxx. 28. תנופה a wave-offering, shaking. נף to per-  
 fume or sprinkle by waving or shaking the hand, Prov.  
 vii. 17. נפת a sieve, Isai. xxx. 28.—נוף situation, Psal.  
 xlviii. 2. the meaning and connection uncertain. (נפת a  
 partition, or tract of country, Josh. xi. 2. xvii. 11.  
 xii.



- xii. 23. 1 Kings iv. 11.—Honey which parts and distills from the comb of its own accord, Psal. xix. 10. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. probably from פתח to separate or part.)
- See נפח, נפל, נפץ, נפש leaving out the first radical נ.
- נוץ to *send forth buds* or blossoms, Cant. vi. 11. vii. 12. נצה a flower or blossom, Gen. xl. 10. Job xv. 33. Cant. ii. 12. Isai. xviii. 5.—נצץ to *send forth sparks* or a blaze, Ezek. i. 7. ניצוץ a spark or blaze, Isai. i. 31. —נץ a hawk of remarkable swift flight, Lev. xi. 16. Deut. xiv. 15. Job xxxix. 26. from נצה to fly.
- See נצה, נצב, נצל, נצר leaving out the נ.
- ניק and נק to *suck*, to suckle. מניקה a nurse. יונק, נקיק, נקק, a young twig, branch, sucker.—נקק, a hole or *cavity* in a rock, Isai. vii. 19. Jer. xiii. 4. xvi. 16.
- See נקה, נקב, נקר, נקם, &c. leaving out the first radical נ.
- נור, ניר, a *lamp* or candle. מנורה a candlestick. —נר to *till* or break up, Jer. iv. 3. Hosea x. 12. tillage, or fallow ground, Prov. xiii. 23. Jer. iv. 3. Hosea x. 12.
- נרד *spikenard*, Cant. i. 12. iv. 13, 14.
- נש and נשי. see אנש.
- נשתון a *letter*, Ezra iv. 7. vii. 11.
- See נשא, נשב, נשג, נשה, נשך, &c. leaving out the נ.
- נח. See נחב, נחז, נחך, נחן, &c. leaving out the first radical נ.

ס

- סאת a *measure* of capacity, the third part of an *Epha*, containing a little more than two wine-gallons and a half.
- סאסאה *measure*, or returning measure for measure, Isai. xxvii. 8.
- סאן a *conflict* or battle, Isai. ix. 5.
- סבב to *turn*, *bring*, or *compass* about. סביב about, round about. סביבות the environs or places round about.
- סבה the *cause* or bringing about, 1 Kings xii. 15.



- נסבה the same, 2 Chron. x. 15. מסב round about,  
 1 Kings vi. 29. a table, around which we sit, Cant. i.  
 12. מוסב a winding about, Ezek. xli. 7. מסבות  
 about, Job xxxvii. 12.—סבא to get *drunk*, so as to  
 reel or stagger about, Nahum i. 10. Ifai. lvi. 12. סובא  
 a drunkard. סבא intoxicating liquor, as wine or drink,  
 Ifai. i. 22. Hosea iv. 18.  
 סבך to be *entangled* wrapped or folded together, as a  
 thicket, or the thick bushy boughs of a tree: a thicket.  
 Compare this root with שבך.  
 סבל to *bear or carry a burden* as a porter. סבל a  
 burden: a charge, 1 Kings xi. 28.  
 סוג to *turn back*: a back-slider, Prov. xiv. 14. fet about,  
 Cant. vii. 2. which sense of the word seems best derived  
 from the Chaldee.—סוג, סגים *drofs*. — נסג to *remove* a  
 thing from its proper place. In Job xxiv. 2. ש may be  
 put for ס; while in Micah vi. 14. take hold, ס may be  
 put for ש.  
 סגר to *fall down prostrate*, Ifai. xlv. 15, 17, 19. xlv. 6.  
 סגל peculiar treasure or property.  
 סנן a *prince* or ruler among the Assyrians or Chaldeans.  
 סגר to *shut up*, close, deliver, or cause to be shut up.  
 מסגר a prison. מסגרת a border or inclosure. סגור ward  
 or close confinement, Ezek. xix. 9. סגור the caul in-  
 closing the heart, Hosea xiii. 8. סגור pure fine gold,  
 which has been inclosed or shut up in the crucible. מסגר  
 a smith, perhaps a lock-smith, 2 Kings xxiv. 14, 16.  
 Jer. xxiv. 1. xxix. 2. סגריר very rainy, Prov. xxvii. 15.  
 meaning a day in which men shut themselves in, or a  
 heavy rain which confines people to their houses.  
 יסוד to found, or *lay a foundation*, establish, fix. יסוד  
 מוסד a foundation or bottom: to take counsel, Psal. ii. 2.  
 xxxi. 13. which is the laying a foundation or plan for  
 action.—סוד a secret counsel; an assembly met for con-  
 sultation.—סד the stocks for confining the feet, Job xiii.  
 27. xxxiii. 11. Connection uncertain.  
 סדין *fine linen* cloth, Prov. xxxi. 24. Ifai. iii. 23. sheets  
 or shirts made of such linen, Judg. xiv. 12, 13.  
 סדר order or *regularity*, Job x. 22. מסדרון a porch made  
 of orderly rows of pillars, Judges iii. 23. Compare  
 this root with שדר.



נסה to *attempt*, prove, try, tempt. מסה a temptation or trial.

סהר *round*, Cant. vii. 2. a prison or round-house.

סוה, מסוה a *vail*, Exod. xxxiv. 33, 34, 35.

Look for סוה, סור, סוך, סוס, סוף. סור and סות leaving out the middle ו.

סוזה or סוה to *sweep* or *scour off*, Ezek. xxvi. 4. סוזה dung, Isai. v. 25. סוה off-scouring, Lam. iii. 45.—

נסה to *extirpate*, demolish, destroy, or break down, 2 Kings xi. 6. Prov. xv. 25. pluck up, Deut. xxviii. 63.

Psal. lii. 5. root out, Prov. ii. 22.

סהב to *drag* or draw along, and tear by dragging alone the ground, 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

xv. 3. סחבות cast clouts or tails of robes worn with trailing upon the ground, Jer. xxxviii. 11, 12.

סחף to *sweep away*, Prov. xxviii. 3. Jer. xli. 15.

סחר to go about as *tradesmen* or *pedlars*; trade or traffick: market merchant. סחרה, מסחר merchandise.

סחרה a buckler or target moved about every way to guard off blows, Psal. xci. 4. סחרחר to pant or flutter with a

quick motion, Psal. xxxviii. 10. סחרת rendered black marble, Esther i. 6. perhaps it may denote a kind of marble, whose veins run to and fro in a wandering irregular manner.

סחיש to *sprout of its own accord*, 2 Kings xix. 29.

סטים them that turn aside, put for שטים Psal. ci. 3.

Look for סיג, סיר and סית leaving out the middle ו.

סכך to *cover*. סוך, סך, סכה, סכות, מסך, מיטך covert, tabernacle, booth, pavilion, hanging, or covering. מסכת

a web, Judges xvi. 13, 14. בסך rendered, with the multitude, Psal. xlii. 4. the meaning uncertain. שכו for

סכו his tabernacle, Lam. ii. 6.—סוך to *anoint*. אסוך a pot of oil, 2 Kings iv. 2. (מסוכה a thorn-hedge,

Micah vii. 4. where ס is for ש.)—יסך to *pour upon*, Exod. xxx. 32.—נסך to *pour out*; as water or wine

in an offering. נסך, נסך a drink-offering: to pour out as oil is poured out in anointing kings, &c. Psal.

ii. 6. Prov. viii. 23. hence נסך a duke or prince: to pour out liquid metal, as a founder in casting an image:



- hence *מסכה* molten, a molten image.—*סכך* to *minge*,  
*Ifai.* ix. 11. xix. 2.
- סכל* to *deviate* or turn away from the true end and purpose;  
 act foolishly, or make foolish: a fool. *סכלות* folly:  
 written *שכלות*, *Eccl.* i. 17.
- סכן* to *attend upon* or *provide for*, to cherish, to be service-  
 able or profitable: to be accustomed to and acquainted  
 with: a treasurer or attender upon, *Ifai.* xxii. 15.  
*מסכן* he that is poor or impoverished, *Eccl.* iv. 13.  
 ix. 15, 16. *Ifai.* xl. 20. in such circumstances as to need  
 attendance and supply. *מסכנה* scarceness, *Deut.* viii. 9.  
*מסכנות* magazines or store-houses. (*סכן* is render'd to  
 be endanger'd, in *Eccl.* x. 9. This sense is from the  
 Chaldee, unless it there means, to attend upon.)
- סכר* to *shut up* or *stop*, *Gen.* viii. 2. *Psal.* lxiii. 11. *Ifai.*  
 xix. 4. *שכר* sluices to stop water, *Ifai.* xix. 10. per-  
 haps for *סכר*.
- סכת* to take heed or *attend*, *Deut.* xxvii. 9. *סכות* a  
 tabernacle, &c. from *סכך*.
- סל* and *סלסל* a *basket*.—*סלל* to *raise* or *cast up* a road:  
 to raise or exalt in the mind. *סלסל* exalt, *Prov.* iv. 8.  
*סללה* a causeway, high-way, or path. *סללה* a  
 military mount or bank cast up in besieging a town.  
*סלה* to *weigh* down, sink, depress, or tread down,  
*Psal.* cxix. 118. *Jer.* l. 26. *Lam.* i. 15. to weigh one  
 thing against another, to value, *Job* xxviii. 16, 19.  
*סלה* *Selah*; weigh or mind this.—*סלא* compare, com-  
 parable, *Lam.* iv. 2.
- סלה* to be *harden'd*, *Job* vi. 10.
- סלה* to *pardon* or *forgive*. *סליחה* forgiveness.
- סלם* a *ladder*, *Gen.* xxviii. 12.
- סלון* a kind of *briar* or *thorn*, *Ezek.* ii. 6. xxviii. 24.
- סלע* a *rock*.
- סלעם* a species of *locusts*, *Lev.* xi. 22.
- סלה* to *overthrow* or *pervert*: perverseness.
- סלת* fine *flour* or *meal*.
- סמים* *sweet spices*.
- סמרה* the *tender grape*, *Cant.* ii. 13, 15. vii. 12.
- סמך* to *lean*, *lay*, *rest*, or *stay upon*: to sustain and uphold.



סמל an *image*, Ezek. viii. 3, 5. a figure, Deut. iv. 16. idol, 2 Chron. xxxiii. 7, 15.

סמן to *appoint*, Isai. xxviii. 25.

סמר to *stand on end or upright*, as hair does in terror, Job iv. 15. to be in terror or tremble, Psal. cxix. 120. rough by the hair standing upright, Jer. li. 27. מסמר a nail or spike, straight or upright, 1 Chron. xxii. 3. 2 Chron. iii. 9. Isai. xli. 7. Jer. x. 4. משמר, the ש being put for ס, the same, Eccl. xii. 11.

סנה a *bush*, or tree with a bushy top, Exod. iii. 2, 3, 4. Deut. xxxiii. 16. סנסן a bough, Cant. vii. 8.—ניסן *Nisan*, see under the letter נ.

סיון *Sivan*, a month falling somewhere in May or June, Esther vii. 9.

סנפיר the *fins* of a fish, Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.

סנור *blindness*, Gen. xix. 11. 2 Kings vi. 18. a confusion of sight inflicted by the immediate stroke of God.

סוס a *worm*, that eats woollen garments, Isai. li. 8.—סוס a *horse*, ססתי a company of horses, Cant. i. 9. סיס and סוס a crane or swallow, Isai. xxxviii. 14. Jer. viii. 7. so called perhaps from the sound of its note.—נסס see under the letter נ.

סעא a *storm*, Psal. lv. 8.—נסע to *pull up in order to remove to another place*; to decamp and set forward, remove, take a journey. מסע a journey: a dart or some missile weapon discharged and flying with violence, Job xli. 26.

סער to *support or uphold* from falling or fainting; comfort, refresh, strengthen. מסער a prop, 1 Kings x. 12.

סעף, סעף the *top* of a rock, or the utmost branch of a tree: to lop off, Isai. x. 33. סעפים thoughts or opinions, Psal. cxix. 113. 1 Kings xviii. 21. where ס seems to be put for ש.

סער, סערה a *storm, tempest*, or whirlwind: stormy, Ezek. xiii. 11, 13. to be tempestuous, Jonah i. 11, 13. tossed with tempest, Isai. liv. 11. driven with a whirlwind, Hosea xiii. 3. come out as a whirlwind, Hab. iii. 14. scatter with a whirlwind, Zech. vii. 14. be fore troubled, 2 Kings vi. 11.



סֵף a cup, *basin*, or bowl—סָפָה to *lodge at the threshold*, Psal. lxxxiv. 10. סָף the threshold, door, post, gate. (תִּסְרֶה takest away, Psal civ. 29. יִסְרָה gathered together, 2 Sam vi. 1. from אִסַּף, the א being dropt)—סָפָה to *sweep clean away*, consume, perish, destroy. סוּפָה a sweeping whirlwind.—סוּף to *make an end of*, or consume: an end, 2 Chron. xx. 16. Eccl. iii. 11. vii. 2. conclusion, Eccl. xii. 13. סָף hinder part, Joel ii. 20. סוּף weeds, flags, usually at the ends or extremities of the sea or rivers, יַם סוּף the red sea, or more properly the sea of weeds.—יִסְרָה to *add*, to increase, to repeat or do a thing again.—סַפּוֹא, מַסְפּוֹא provender.

סָפַד to *lament*, mourn, wail. מַסְפָּד lamentation, mourning, wailing.

סָפַח to *adhere or join to*. מַסְפַּח a scab adhering to the skin. סַפִּיחַ corn, which adhering to the ground after harvest, springs up spontaneously the next year. מַסְפָּחוֹת kerchiefs, Ezek. xiii. 18, 21. some ornaments worn close upon the head.

סַפֵּל a *bowl or dish*, Judg. v. 25. vi. 38.

סָפַן to *ceil*, Deut. xxxiii. 21. Jer. xxii. 14. Hag. i. 4. cover, 1 Kings vi. 9. vii. 3, 7. סָפֹן the ceiling, 1 Kings vi. 15. (שָׁפַן hide, Deut. xxxiii. 19. where ש is for ס, or for צ.) סַפִּינָה a ship or covered vessel, Jonah i. 5. or perhaps it means there the cabin.

סָפַק to *smite, strike or clap*:—to wallow, Jer. xlviii. 26. perhaps, insolently to kick the ground as he lies in his vomit. שָׁפַק stroke, Job xxxvi. 18. where ש is put for ס. סָפַקוּ his sufficiency, Job xx. 22. where ס is for ש.

מַסְפָּר to *recount*, number and relate, tell, or declare. סוֹפֵר a writer, scribe, or notary. סֵפֶר a number. סוֹפֵר a writer, scribe, or notary. סֵפֶר a book, a letter. סַפִּיר Sapphire, a precious stone; connection uncertain.

נָסַף to *ascend or climb*, Psal. cxxxix. 8.

סָקַל to *put a criminal to death by stoning*, to cast stones: to gather out stones, Isai. v. 2. lxii. 10.

סָרַר to be *refractory and stubborn*.—סָרִיר, סָרִירָה a brigandine



dine, or *coat of mail*, Jer. xlvi. 4. li. 3.—סור to *depart* or *turn aside*; to remove; take or turn away. סר heavy, i. e. disgusted, turning himself away, 1 Kings xx. 43. xxi. 4, 5. סר sower, Hosea iv. 18. i. e. turned off. סרה revolt, rebellion. סורי degenerate, Jer. ii, 21. and סרה wrong, Deut. xix. 16. i. e. removed or turn'd aside from what it should be. סרת without, devoid of, or removed from, Prov. xi. 22. שור, depart, for סור Hosea ix. 12.—סיר a *pot* or *caldron*. סירים thorns, Eccl. vii. 6. Ifai. xxxiv. 13. Hof. ii. 6. Nahum i. 10. and סירות fish-hooks, Amos iv. 2. connection uncertain.—יסר to *correct*, chastise, reprove, instruct. יסור instruction, discipline, correction. מוסר a bond, or toil, and מסרת the same, from אסר to *bind*.

סרב a nettle or *briar*, Ezek. ii. 6.

סרה to be *redundant* or *superfluous*: so, spreading or luxuriant, Ezek. xvii. 6. stretch beyond the length of another thing, or hang over, Exod. xxvi. 12, 13. exceeding, Ezek. xxiii. 15. abound with superfluities, Amos vi. 4, 7. vanished, rather become luxuriant, useless and proud, Jer. xlix. 7. remnant or surplus, Exod. xxvi. 12.

סרן the title of the *lords* or *nobles* of the Philistines: a plate, 1 Kings vii. 30. meaning and connection uncertain. סרין a brigandine, see under סר.

סרים an *eunuch*, officer, chamberlain.

סרעף a *bough*, Ezek. xxxi. 5.

סרף to *burn*, put for שרף in Amos vi. 10.

סרפר a *briar*, Ifai. lv. 13.

סות *winter*, Cant. ii. 11. taken from the Chaldee.—סות clothes, Gen. xlix. 11.—סית or סות to *incite*, persuade, entice. סית remove and take away, Job xxxvi. 16, 18.

N. B. סת is put for תס by transposition, in the Hithpael of סכל, סלל, ספף, ספח and סתר.

סתם to *stop* or *shut up*: hidden, Psal. li. 6. סתום a secret, Ezek. xxviii. 3.

סתר to *hide* or *conceal*: secret, hiding place, a covert.

מסתר a secret place. סתרה a protection or hiding, Deut.



Deut. xxxii. 38. סתר backbiting, Prov. xxv. 23. i. e. a tongue secretly blasting his neighbour's reputation.

## ע

עב *thickness*, thicket: a thick plank or beam.—עבה to be or grow thick. מעבה, עבי *thickness*. — עוב or עיב to cover with a thick cloud, Lam. ii. 1. עב a thick cloud, or the density at the extremity of the system.

עבר to *serve*, work, till: a servant. עבדה *service*, bondage. מעבר, עבר work.

עבט a *pledge*; to lend or borrow upon pledge, Deut. xv. 6. xxiv. 10—13. to turn awry, distort, or break rank, Joel ii. 7. perhaps from or for עבת formed by a Chaldee derivation, in changing letters of the same organ.

עבטיש thick clay, Hab. ii. 6. compounded of עב *thick* and טיש *clay*.

עבר to *pass*, pass on, pass thro', pass over, pass away, pass by, pass beyond or transgress: (to make a partition by bars passing across, 1 Kings vi. 21.) a passage or side; beyond, on the other side. עברה a ferry boat, 2 Sam. xix. 18. מעברה a ford or passage. בעבור because or for the sake of, expressive of the transition or passage from the cause to the effect. התעבר to be exceedingly angry, i. e. transported beyond one's self with rage. עברה *wrath* or rage exceeding all bounds or restraint. עבור corn of the past year, Josh. v. 11, 12. עבר render'd in Job xxi. 10. to gender, means the passing or suffering to pass the seed.

עבש to be *rotten*, Joel i. 17.

עבת to *wreath* or *twist together*; wreathen, bushy; a thick bough or branch: a cord or rope formed by twisting: to wrap up or involve, Micah vii. 3.

עגה to stay or *abstain*, Ruth i. 13.—עוג to *bake cakes*, Ezek. iv. 12. מעוג, עגה a cake: a feast, Psal. xxxv. 16.

עגב to dote upon, Ezek. xxiii. 5, 7, 9, 12, 16, 20. עגבה inordinate love, Ezek. xxiii. 11. עגבים lovers,

Jer-



Jer. iv. 30. much love, Ezek. xxxiii. 31. very lovely, Ezek. xxxiii. 32. עוגב an organ, charming the ear with melodious sounds. To be *charmed* or *delighted with*, seems to be the radical idea.

עגל to be *round* or *circular*. עגיל a round ear-ring. עגלה a chariot, waggon, or cart, going upon wheels. מעגל a way or path, properly made by the track of the wheels: a trench, or the place where the carriages were laid, 1 Sam. xvii. 20. xxvi. 5, 7. עגל a young bull, a calf or heifer: so call'd perhaps because fit for the waggon, and to tread out the corn in a circular motion: or because an emblem of fire, the great circulator. מעגליך thy paths, Psalm lxv. 11. perhaps, thy circulators.

עגב griev'd or *anxious*, Job xxx. 25.

עגן to *stay for*, Ruth i. 13.

עגור a *crane*, a bird of passage, render'd swallow, Isai. xxxviii. 14. Jer. viii. 7.

עד, עד, עדן unto a place, or until a time: while, as yet: for ever, eternity. The radical idea seems to be to *pass on*, either to a specified point of time or place, or to pass on without any limited end, when no period is mention'd.—עדה to *deck* or *adorn*. עדי ornaments. (עדה or עד to pass by, Job xxviii. 8. take away, Prov. xxv. 20. rob, Psal. cxix. 61. עד a prey, Gen. xlix. 27. Isai. xxxiii. 23. Zeph. iii. 8. עדים filthy or torn, Isai. lxiv. 6. These significations are thought to be taken from the Chaldee sense of the root.—עדי mouth, Psal. xxxii. 9. ciii. 5.—עדר to *support*, Psal. xx. 8. cxlvi. 9. cxlvii. 6.—עור to support by evidence, to testify, protest or bear witness. עד a witness. עדה, עדות, חעודה a witness or testimony. עד, עד a particle denoting the standing or continuance of a person or thing, and the repetition of an action; render'd, yet, again, moreover, any more, while, and the like.—יער to *appoint* by proper authority or mutual agreement, to betroth, assemble, meet. עדה an appointed assembly, company or congregation. מועד a set time, solemnity, solemn feast or assembly.



מַעֲרִיבִים to *delight*, delight. עֲרִיבָה, עֲרִיבָה pleasure. מַעֲרִיבִים delicacies. מַעֲרִיבִים delicately, 1 Sam. xv. 32. sweet influences, Job. xxxviii. 31.

עָרַף to *remain as an overplus*.

עָרַר to *hoe*, i. e. to draw together adjacent earth about the roots of vines, Isai. v. 6. vii. 25. מַעֲרָר a hoe or spade, Isai. vii. 25. As this occasions a deficiency of earth around, hence נֶעֱרַר, in the passive, means to be deficient, lack or fail: and as the earth is thus drawn together into regular collections; hence perhaps עָרַר means an orderly collection of cattle, a flock or drove: and the keeping rank in an army, 1 Chron. xii. 33, 38. עֲדָשׁ some kind of *pulse*, rendered lentiles; which being boiled makes a pottage of the colour of chocolate: this was Esau's red pottage, Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9.

עִירָה to *clear away*. Isai. xxviii. 17. עִירָה shovels. עִי, fee.

עָוָה to *turn away*, to make crooked, to pervert, act perversely, commit iniquity: to be troubled or bowed down, Psal. xxxviii. 6. Isai. xxi. 3. i. e. to be distorted. עָוָה perverseness. עוֹן iniquity and punishment for it. עֲוֵנוֹת perversenesses, Isai. xix. 14.

Look for עֹב, עֹנ, עֹר, עֹל, &c. leaving out the middle ו.

עֹז a goat. עֹזָאֵל Lev. xvi. 8, 10, 26. the scape goat: from עֹז a goat and אָל to go away or wander about.—עֹז and עֹז to *strengthen*, prevail, harden, be strong or mighty. עֹז strength, power. מַעֲזוֹן, מַעֲזוֹן fortrefs, forces, strength. עֹזָאֵל the strong black eagle, Lev. xi. 13. Deut. xiv. 12. rendered ospray.—עֹז to *gather together* for safety, Exod. ix. 19. Isai. x. 31. Jer. iv. 6. vi. 1.—עֹז, עֹז fierce or strong, Isai. xxxiii. 19.

עָזַב to *leave*, forsake, leave off: to dispatch and finish an affair, as it may be rendered, Neh. iii. 8. iv. 2. Exod. xxiii. 5. עֲוָבוֹן wares left at a market town to be exchanged for others, Ezek. xxvii. 12, 14, 16, 19, 22, 27, 33.

עֹק to *fence round*, Isai. v. 2.

עֹר to *help*, succour. עֹרָה, עֹרָה an help. עֹרָה the great court



court of the temple, 2 Chron. iv. 9. vi. 13. the settle or inbenching of the altar, Ezek. xliii. 14, 17, 20. xlv. 19. both these may be so called, as they were an help to those that stood on them.

עש a *pen*.—עטה to *cover* or put on: turn aside as one ashamed or veiled, Cant. i. 7. מעטה a garment, Ifai. lxi. 3.—יעש to *cover*, Ifai. lxi. 10.—עיש to *attack* or *fly upon fiercely*, 1 Sam. xiv. 32. xv. 19. xxv. 14. a ravenous bird or beast.

עשלף the *bat*, Lev. xi. 19. Deut. xiv. 18. Ifai. ii. 20.

עשין breast or *milk pail*, Job xxi. 24.

עטר to *cover* or be *cover'd* over, overwhelm'd, faint, swoon: be feeble, Gen. xxx. 42. מעטפות mantles, Ifai. iii. 22.

עטר to *crown*, compass. עטרת, עטרת a crown.

עשש *sneezings*, עשישות, עשש Job xli. 18.

עיה a heap or *hillock*: a grave, Job xxx. 24.

Look for עיב, עיו, עיש, עים, עין, &c. leaving out the middle י.

עכבר the *mouse*, Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Ifai. lxvi. 17.

עכביש a *spider*, Job viii. 14. Ifai. lix. 5.

עכס to make a *tripping* motion with the feet, Ifai. iii. 16. trinkets about the feet to make or discover a tripping motion in the gait, Ifai. iii. 18. The stocks, Prov. vii. 22. but this passage may better be thus render'd: As a foolish animal trippeth or skippeth into the toils.

עכר to *disturb*, trouble, stir. נעכר, נעכר trouble.

עכשוב the *asp* or adder, Psal. cxi. 3.

עלה to *ascend*, to go or come up; climb or mount up; take or offer up; spring, leap, rise, get, bring, cast, carry, fetch, set, light, or lift *up*: to grow, excel, increase; and the like. על on high. עלה a burnt offering ascending up in flame or smoke; an ascent, מעל, מעלה uppermost, most high. עליון upper. למעלה a step, stair, degree; above, upon, upward. למעלה, מלמעלה the same.—על, עלי a preposition, upon, above, besides, unto, over, and the like. עליה a chamber or upper room. תעלה an aqueduct, trench,



water course or conduit, which receiveth or leadeth a stream of water up to a certain place. עלי a pestil which worketh above and upon a body bruised by it, Prov. xxvii. 22. תעלה a cure or healing, being the advancing and restoring of health, Jer. xxx. 13. xlvi. 11. עלה a leaf, branch, or shoot, ascending up out of and growing upon a tree.—עול, על a yoke, being above or laid upon the neck: As it has the idea of slavery and oppression: hence to act unjustly, to be oppressive and wicked: iniquity or injustice. עולה, עלוה, עולתה unrighteousness, iniquity. עויל unjust.—עול to bring up, to be with young, or to nurse and suckle: an infant. עול, עולל, עויל, עולל, תעלול, מעולל an infant, young child, babe, sucking child.—מעיל an upper garment, or surtout.—עלל to do, accomplish, perform, affect, i. e. to come up or reach to any thing; (defile or bring into the dust, Job xvi. 15. taken from the Chaldee sense of the word.) מעלל a work, action, occasion, doing. תעלל delusion or device, Isai. lxvi. 4.—עלל to glean grapes, by ascending the vines a second time. עללות gleanings. עליל a furnace or crucible wherein the dross of metal being separated by the action of fire is made to ascend, Psalm xii. 6.—התעלל in Hithpael to exalt one's self, as it may be render'd in all the places; though render'd, wrought, Exod. x. 2. 1 Sam. vi. 6. practice, Psal. cxli. 4. mock, Numb. xxii. 29. Jer. xxxviii. 19. abuse, Judg. xix. 25. 1 Sam. xxxi. 4. 1 Chron. x. 4.—עב to profit or ascend in any advantage: a wild goat, which climbs up and frequents the highest mountains.

עלג to stammer, Isai. xxxii. 4.

עלו to exult, or rejoice with exultation. עלייה joyous, rejoicing.

עלש, עלשה the twilight, Gen. xv. 17. Ezek. xii. 6, 7, 12.

עלם to hide or conceal. תעלמה, עלם what is hidden or secret. עלם a young unmarried man, who lives at home in an obscure or concealed state. עלמה a virgin. עלומים youth. עולם, עלם time indefinite, hidden or



or concealed from man as to its duration or length, ever, perpetual, of old, everlasting, ages. עלמות in the title of Psal. ix, seems compounded of על over and מות death.

על to rejoice or *exult*, Job xx. 18. התעלס solace or delight one's self, Prov. vii. 18. נעלסה Job xxxix. 13. spoken of the wing of the ostrich, which has an exulting agitation.

עלע to suck up or rather *swallow down*, Job xxxix. 30. the same as לוע.

עלף to *cover all over*; Cant. v. 14. Gen. xxxviii. 14. to faint or be overwhelmed, Isai. li. 20. Ezek. xxxi. 15. Amos viii. 13. Jonah iv. 8.

עלץ to *exult* or rejoice, the same as עלו above.

עלק the *horseleach*, Prov. xxx. 15.

עם to *hide*, Ezek. xxviii. 3. xxxi. 8. יעם dim, obscured or sullied, Lam. iv. 1. this sense may be taken from the Chaldee.—ע a people, a collection or society of men. עם a preposition, with, unto, and the like.—עים collected strength or force, Isai. xi. 15. The radical idea, *to be associated*.

עמד to *stand*, stand still, cause to stand, appoint, support, and the like. עמדי with me, or standing near me. עמוד a pillar. עמדה a standing. מעמד station, attendance, office.

עמל to *labour or toil*: afflictive labour, travail, weariness, misery; painful or laborious, Psal. lxxiii. 16. trouble, perverseness, mischief, and a wicked person, as causing trouble.

עמס to *load*; borne or sustained, Isai. xlvi. 3. עמסה a load or burden, Zech. xii. 3.

עמק to be *deep*, profound, to sink deep: a valley. עמק מעמק depth.

עמר to *pick up handfuls* after the reaper, Psal. cxxix. 7. עמר, עמיר a handful or sheaf. עמר an *Omer*, the tenth part of an Ephah, containing near three wine quarts, about the quantity of grain which a sheaf of corn yielded. התעמר to pick up gain or make merchandise, Deut. xxi. 14. xxiv. 7.



עמש to *load*, for עמש Neh. iv. 17.

עמת *next to* or *answerable to*, over against. כל עמת in all points, Eccl. v. 16. i. e. answerable in all respects. עמית a neighbour or fellow. This is probably from עמ, to be associated.

ענן a *cloud*. ענן to bring a cloud, Gen. ix. 14. to augur or divine by clouds, rendered to observe times. מעונן an observer of times, soothsayer, inchanter.

מענה to *answer*, to testify, to sing alternately. ענה—

an answer. למען for answer, for the sake of, because,

therefore, to the end that.—ענה to *afflict*, humble. עני

poor or humbled; affliction. ענו meek or afflicted.

ענות meekness, humility. ענות affliction, Psal. xxii.

24. תענית heaviness, Ezra ix. 5. ענין travel or trou-

blesome business, used only in Ecclesiastes. עינה,

a *furrow*, 1 Sam. xiv. 14. Hosea x. 10. Psalm cxxix.

3. 'Tis thought that the primary sense of this root is

taken from a *furrow*; as furrows correspond or *answer*

to each other; and as they may resemble or denote a

depressed or *afflicted* state: and so both the ideas of

*answering* and *afflicting* are united in this idea: or may

not *subserviency* include both?—עון, מעון a habitation,

dwelling, den. עונה duty of marriage or cohabitation,

Exod. xxi. 10. (עוה iniquity, &c. see עוה)—עין the

eye: sight, face: a colour, the object of sight: עין,

מעין a well, fountain, or spring, which is like an eye

to the ground. עין to eye or view attentively, 1 Sam.

xviii. 9.—יען because, forasmuch as, i. e. in answer

to. יענה the owl or ostrich, remarkable for their

loud crying in answer to each other: derived from ענה

to answer.

ענב a *grape*.

ענג to *delight* or take pleasure in. תענוג delight.

מענג delicate.

ענד to *bind round*, Job xxxi. 36. Prov. vi. 21.

ענף a *branch* or bough. ענפה full of branches, Ezek.

xix. 10.

ענק a *chain* worn as an ornament and badge of honour, Judg.

viii. 26. Prov. i. 9. Cant. iv. 9. to compass about as

with



with a chain, Psal. lxxiii. 6. furnish, Deut. xv. 14. i. e. honour him for his past services by supplying him liberally.

ענש to *punish by fine* or forfeiture: a fine or punishment.

עסס to *tread down*, Mal. iv. 3. עסיס juice forced out by treading, Cant. viii. 2. new or sweet wine, newly trodden in the prefs.

עווע perverseness, Isai. xix. 14. from עוה.

עער to *raise up*, Isai. xv. 5.

עוף to *turn or whirl about*: so, to brandish, Ezek. xxxii. 10. to fly: a fowl. To set upon or rather fly eagerly upon, Prov. xxiii. 5. to shine forth, or rather to be brisk and active, Job xi. 17. מעוף, מועף dimness, Isai. viii. 22. ix. 1. עיפה, עפתה darkness, Job x. 22. Amos iv. 13. alluding to darkness or dimness of sight occasioned by a vertigo or dizziness of the head. עפעפיים the eye-lids, having a quick constant motion.—עף and יעף to be very *weary or faint*, through fatigue or want of refreshment. יעף such swiftness as might occasion weariness, Dan. ix. 21. חועפות weight of silver, Job xxii. 25. height of hills, Psal. xcv. 4. strength, Numb. xxiii. 22. xxiv. 8. meaning in general, that which exercises the strength, so as to occasion fatigue and fainting.—עפא a leaf or branch *turned about* or waved to and fro by the wind, Psal. civ. 12.

עפל to be *lifted up*, Hab. ii. 4. presume, Numb. xiv. 44. a tower or fort, i. e. an eminence. עפלים emeralds or the piles, painful protuberances in the fundament.

עפר *dust*, mortar, earth, rubbish, powder: to cast dust, 2 Sam. xvi. 13. עופרת Lead, having a great admixture of earthly particles and being readily calcined into powder. עפר a young hart or roe, Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14. Connection uncertain.

עץ a *tree*, wood, timber, stick, stalk.—עצה to shut or fix steadily, Prov. xvi. 30. the back-bone, or os sacrum, being firmly fix'd, Lev. iii. 9.—עץ or יעץ to *consult*, to give or take counsel. עצה, מעצה counsel.

עצב to *aggrieve*, vex: to wrest or torture, Psal. lvi. 5. an idol bringing grief and distress instead of succour to their



- their worshippers: to idolize, Jer xliv. 19. **עצב**,  
 sorrow, labour, grief. **עצבון**, **מעצבה**,  
 an *ax*, Ifai. xlv. 12. Jer. x. 3.  
 to be *slothful*, a sluggard. **עצל**, **עצלון**, sloth, idle-  
 nefs.  
**עצם** *the main substance of any thing*: a *bone*, being the  
 strongest or most substantial and durable part of the  
 body: to be or become mighty, strong, prevalent;  
 might: break the bones, or bone him, Jer. l. 17. the  
 self same; to shut strongly, Ifai. xxix. 10. xxxiii. 15.  
 strength, Ifai. xl. 29. Nahum iii. 9. abundance,  
 Ifai. xlvii. 9. **עצמות** power, Psal. lxviii. 35.  
**עצר** to *restrain*, retain, stop, shut up, refrain; to retain  
 strength; to reign or restrain by power, 1 Sam. ix. 19.  
 2 Chron. xiv. 11. magistrate or professor of restraint,  
 Judges xviii. 7. barren or restrained, Prov. xxx. 16.  
 oppression or violent restraint, Psal. cvii. 39. prison,  
 Ifai. liii. 8. **מעצור** restraint or rule, 1 Sam. xiv. 6.  
 Prov. xxv. 28. **עצרה**, **עצרת** a solemn assembly or day  
 of restraint from labour.  
**עקה**, **מעקה** a *battlement*, or parapet wall incompassing the  
 roof of a house, Deut. xxii. 8. — **עק** or **עוק** to be *hard*  
*loaded* or pressed, Amos ii. 14. **עקה** oppression, Psal.  
 lv. 3. **מועקה** affliction, Psal. lxvi. 11.  
**עקב** the *heel*, foot-step, print of the heel: to take by the  
 heel, Hosea xii. 3. stay or detain, Job xxxvii. 4.  
 crooked, or trodden into holes or inequalities, Ifai.  
 xl. 4. polluted or trampled with blood, Hosea vi. 8.  
 to trip up the heels or supplant, Gen. xxvii. 36. Jer.  
 ix. 4. deceitful or supplanting, Jer. xvii. 9. **עקבה**  
 subtilty, 2 Kings x. 19.—The *heel*, end, or extre-  
 mity of a thing, Psal. cxix. 33, 112. at last or in  
 the end, Gen. xlix. 19. because, or in consequence of;  
 a reward: liers in wait, i. e. the extremity or rear,  
 Josh. viii. 13.  
**עקר** to *bind*, Gen. xxii. 9. shearing or rather binding,  
 2 Kings x. 12, 14. ring-straked, bound round as it  
 were with a different colour, Gen. xxx. 35. 40. xxxi.  
 8, 10, 12.



עקל *wrong or wrested*, Hab. i. 4. עקלתון *crooked*, Isai. xxvii. 1. עקלקלות *by, or crooked ways*, Judg. v. 6. Psal. cxxv. 5.

עקר *to root up or extirpate*, Eccl. iii. 2. Zeph. ii. 4. *to hough or hamstring horses, and for a male or female to be barren; which in effect is equivalent to extirpation: digged down, viz. a wall*, Gen. xlix. 6. perhaps better to render it, *They extirpated a prince. The root or stock of a family*, Lev. xxv. 47.

עקרב *a scorpion.*

עקש *pervert*, be or make perverse, froward, crooked. עקשות *frowardness.* מעקשים *crooked things*, Isai. xlii. 16.

ערה *to uncover, make naked, or bare; to spread or make conspicuous*, Psal. xxxvii. 35. *to uncover by pouring out or emptying.* ערוה, עריה, מער, *nakedness.* מער *proportion, or bare vacant space*, 1 Kings vii. 36. מערה *meadow*, Judg. xx. 33. and ערות *paper reeds, rather meadows, open naked tracts of land*, Isai. xix. 7. עור *the naked skin.*—עירי *childless, naked or destitute of children.* — עור *to stir up, raise up, wake.* ער *a master, him that exciteth or waketh*, Mal. ii. 12. ער *an enemy, one stirred up to oppose.* עורר *excite or raise up.*—עור *to make blind.* עורון *blindness: connection uncertain.*—עיר, ער *a city.* עיר *a foal or colt: connection uncertain.*—יער *a wood or forest: honeycomb, rather pure wood honey*, 1 Sam. xiv. 27. Cant. v. 1. — ערער *utterly broken down or made naked*, Jer. li. 58. *destitute, or stripped naked*, Psal. cii. 17. *a heath, rather a blasted tree stripped of its foliage*, Jer. xvii. 6. xlviii. 6. *derived from ערה to be naked.* — מער *a den or cavern: here מער is the root.*

ערב *to mix or mingle; the evening when the darkness mixes with the light: to be darken'd or dusky*, Isai. xxiv. 11. *to intermeddle with; to become surety or engage for another, whereby one is interwoven with another; to mortgage*, Neh. v. 3. *the woof, which in weaving is intermixed with all the threads of the warp: a mixed multitude, a swarm: to trade, wherein dealers*



are interwoven in buying and selling: to be sweet and pleasant, which results from a mixture of most grateful ingredients: a raven frequenting deserts: the willow, whose leaves are green on one side and whitish on the other, so of a mixed colour. **ערבה** a plain or wilderness, where the vegetables are in a mixed, confused state. **ערבון** a pledge. **מערב** market, merchandise; the evening, the west. **תערבות** pledges or hostages, 2 Kings xiv. 14. 2 Chron. xxv. 24. **ערבות** the heavens or mixtures, Psal. lxviii. 4.

**ערג** to *pant for water when dry and thirsty*, Psal. xlii. 1. Joel i. 20. **ערוגה** a ridge or raised bed, upon which vines, &c. are planted, and which being dry require to be water'd, Cant. v. 13. vi. 2. Ezek. xvii. 7, 10.

**ערווד** a *wild ass*, Job xxxix. 5.

**ערך** to *order*, ordain, set in order or array, keep rank, direct, prepare; to reckon up in order, estimate, value, compare: could handle, rather were order'd being compleatly armed, 1 Chron. xii. 8. **העריך** to make an order or to tax, 2 Kings xxiii. 35. **ערך** estimation, taxation: a suit, set or order of garments, Judg. xvii. 10. proportion or orderly disposition of parts, Job xli. 12. price, Job xxviii. 13. **מערך** preparation or ordering, Prov. xvi. 1. **מערבה** a row, army or rank.

**ערל** uncircumcised. **ערלה** the *foreskin*; or *superfluous incumbrance*: to count uncircumcised, Lev. xix. 23. to have the foreskin uncover'd, Hab. ii. 16.

**ערום**, **ערום**, **ערום** to be *naked or stripped*; and as men strip'd naked for their work act with the greatest agility; hence the word denotes readiness of mind, and so means to be prudent or subtil. **ערמה**, **ערמה** a heap, properly an heap of naked corn stripped of the straw and chaff, **נערום** gathered together into an heap, Exod. xv. 8. **ערמה** prudence, craftiness. **מערם** naked, 2 Chron. xxviii. 15. **ערמון** the plane or chestnut tree, whose bark is apt to crack and leave the wood of the tree naked, Gen. xxx. 37. Ezek. xxxi. 8.

**ערס**, **ערסת**, **עריסות** masses of *dough*, Numb. xv. 20, 21. Neh. x. 37. Ezek. xlv. 30.



**ערק** the *back part of the neck*: to break or cut off the neck: break down or behead, Hosea x. 12. to distill or drop, Deut. xxxii. 2. xxxiii. 28. because through the hinder part of the neck by means of the medula spinalis subtil juices are continually distilling from the brain. **עריפֿים** the heavens or defluctions, Isai. v. 30.

**ערפל** *thick darkness*, dark.

**ערק** to break or *tear to pieces violently*, Job xiii. 25. Isai. ii. 19, 21. to oppress, Psal. x. 18. to break the mind or terrify, to fear, be afraid or affrighted: to prevail or render one's self dreadful, Isai. xlvii. 12. **עריק** dreadful or terrible. **ערוק** a clift or fissure, Job xxx. 6. **מערצה**, **מערין** terror, dread.

**ערק** to fly or *move swiftly*, Job xxx. 3. **ערקים** the sinews or arteries through which the blood moves swiftly from the heart, Job xxx. 17.

**ערש** a *bedstead*, bed or couch.

**עש** to consume or *waste away*, Psal. vi. 7. xxxi. 9, 10.

**עש** a moth.—**עשה** to *act*, do, make, work, execute, prepare, offer, produce and the like; it meaneth any kind of action, and is to be understood as the case to which it belongeth may require: to bruise or handle, Ezek. xxiii. 3, 8, 21. do, i. e. do justice to or undo, Zeph. iii. 19. **מעשה** work, doing, and the like.—**עש** assemble or form yourselves, Joel iii. 11. — **עיש**, **עש** *Arcturus*, Job ix. 9. xxxviii. 32. thought to mean the north pole, which the stars in our hemisphere turn about; or Jupiter with his satellites; or else the matter of the heavens in the condition of fire.

**עשב** *herb*, herbage, grass.

**עשן** to *smoke*: smoke.

**עשק** to *press upon*, oppresses, defraud: to drink up; rather, is loaded with, Job xl. 23. **עשק**, **מעשק** oppression. **התעשק** to contend or press upon each other, Gen. xxvi. 20.

**עשר** to become or make *rich*: riches. **עשיר** rich.—**עשר**, **עשרה** ten, the rich number including all the units under it. **עשרים** twenty. **עשור** an instrument of ten strings. **עשירי** tenth. **עשרון** a tenth-deal. **מושר** tithes.



**עשה** to be *in an improved or advanced state*; found in Jer. v. 28. shine, i. e. are improved. **התעשה** think upon with advanced extraordinary kindness, Jonah i. 6. **עשור** bright, i. e. best or most improved, Ezek. xxvii. 19. **עשה** the same, Cant. v. 14. **עשיות** raised, or lofty thought, Job xii. 5. **עשיות** most improved thoughts or designs, Psal. cxlvi. 4.—**עשתי** this word is always joined with **עשר** ten, and so signifies eleven or eleventh, being one advance upon ten.

**עשתור** a *flock*, Deut. vii 13 xxviii. 4, 18, 51. **עשתרת** *Ashteroth*, an idol worshipped by the Philistines and Sidonians.

**עוה** to *time* or speak in season, Isai. l. 4. **עת** time, season. **עתה** now, at this time. **עתי** fit, or opportune, Lev. xvi. 21. **עוה** the same in sense with **עוה** and perhaps only a dialectical variation from it; to be<sup>c</sup> or make *crooked*, perverse, to pervert or subvert, deal perversely with. **והעוה** bow or bend one's self, Eccl. xii. 3. **עוהה** wrong, Lam. iii. 59.

**עתי** to make fit or *ready*, Prov. xxiv. 27. Job xv. 28. **עתי** ready. **עתיבות** things intended or prepared, Deut. xxxii. 35. **עתיבות** treasures or stores in readiness for use, Isai. x. 13. **עתיבים** he-goats full grown and the best prepared for every use and office: chief-ones, Isai. xiv. 9.

**עתיב** darkened or *burnt up*, Isai. ix. 19.

**עתק** to *transfer* or remove: to transcribe, Prov. xxv. 1. to remove on still from time to time in the same state, and so means to wax old, Psal. vi. 7. Job xxi. 7. **עתיק**, durable, antient, 1 Chron. iv. 22. Prov. viii. 18. Isai. xxiii. 18. stiff, Psal. lxxv. 5. hard things, 1 Sam. ii. 3. Psal. xxxi. 18. xciv. 4.

**עתי** to intreat by a multitude of words. To multiply words, Ezek. xxxv. 13. **עתי** my suplicants, Zeph. iii. 10. **נעתי** deceitful, rather frequent or earnest, Prov. xxvii. 6. **עתי** thick; abundant and fragrant, Ezek. viii. 11. **עתי** abundance, Jer. xxxiii. 6. The radical idea seems to be *abundance accompanied with sweetness*.



פ

**פאה** a *corner*, end, or extremity, side, quarter: to scatter into corners, Deut. xxxii. 26. **פא** *here*, Job xxxviii. 11. put for **פה**.

**פאר** to *adorn*, beautify, glorify: an ornament, tire or bonnet, beauty. **תפארה** beauty, honour, glory, beautiful, glorious. **פארה** a bough or branch of a tree, which constitutes its ornament and beauty. **פאר** to go over the boughs, Deut. xxiv. 20. **פארור** rendered blackness, Joel ii. 6. Nahum ii. 10. but may mean *beauty*; for the places may be read thus, All faces shall draw in or withdraw their shining or beauty.

**פוג** to *intermit*, Psal. lxxvii. 2. Hab. i. 4. to faint or be in a swoon, when life itself seems to suffer an intermission, Gen. xlv. 26. Psal. xxxviii. 8. **פוגת**, **פוגת** intermission, Lam. ii. 18. iii. 49.—**פגים** *green figs*, Cant. ii. 13.

**פגל** *abominable*, as not fit to be eaten.

**פגע** to *meet with*, reach to; rush or fall upon in an hostile manner, or to intreat in a friendly manner: an occurrent or chance, 1 Kings v. 4. Eccl. ix. 11. **מפגע** a mark or object of resentment, Job vii. 20. **הפגיע** to lay, or make to meet upon, Isai. liii. 6. to make intercession, Isai. liii. 12.

**פגר** to be *exhausted* or faint, 1 Sam. xxx. 10, 21. a dead carcase exhausted of life.

**פגש** to *meet*, as one meeteth another upon the road, to meet together.

**פרה** to *redeem* by power or price. **פרת**, **פרות**, **פרין**, **פריו** redemption, ransom. — **פיר** *ruin* or destruction, Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

**פרן**, **אפרן** a *palace*, Dan. xi. 45.

**פרע** *deliver*, Job. xxxiii. 24.

**פרה** *fat*, Lev. i. 8, 12. viii. 20.

**פה** *here*, hither. **מפה** or **מפו** on this or that side.—**פי** or **פה** a *mouth*; an edge of a sword: a portion or part, Deut. xxi. 17. 2 Kings ii. 9. Zech. xiii. 18. (**על-פי**, **כפי**).



כפי according to; where פי seems to be only a syllabic adjection.) פיפיות edges, Psal. cxlix. 6. teeth of an instrument, Isai. xli. 15.—יפה to be *fair* or beautiful. יפי beauty. יפיפה to be exceeding fair, Psal. xlv. 2. (חפיוני baken pieces, Lev. vi. 21. תפחו bake thereof, 1 Sam. xxviii. 24. both from אפה to bake, the radical א being dropped.

פו. See under פה.

Look for פוּג, פוּח, פוּך, פוּל, פוּן, &c. leaving out the middle ו.

פז, מופז the *best fine gold*. אופז Uphaz, the name of the country producing it, Dan. x. 5. Jer. x. 9. — פוז to be consolidated or made *strong*, Gen. xlix. 24. exert the strength in leaping, 2 Sam. vi. 16.

פור to *scatter*.

פוח to *expand or spread out* a snare, to *infnare*, Prov. xxix. 8. Isai. xlii. 22. פח a snare. פחים thin plates expanded by beating, Exod. xxxix. 3. Numb. xvi. 38.

—פוחה a *prefect*. governor, captain or deputy.—פוח to *breathe or blow*, Cant. ii. 17. iv. 6, 16. Ezek. xxi. 31. to puff at, Ps. x. 5. to breathe out or utter lies, Prov.

vi. 19. xiv. 5. xix. 5, 9. פיה ashes of a furnace that may be blown away with the breath, Exod. ix. 8, 10.

—נפח to *breathe or blow*: to puff or snuff at, Mal. i. 13.

נפוח seething, boiling pot sending out a vapour, Job xli. 20. Jer. i. 13. מפח giving up, or breathing out,

Job xi. 20. מפח the bellows, Jer. vi. 29.—יפה to *break out* in a way of fulfilment, Hab. ii. 3. to break out in threatening, Psal. xxvii. 12. in lamenting, Jer. iv.

31. and as the morning light, Cant. ii. 17. iv. 6.

פחד to *tremble or shake for fear*, or be afraid. פחדה fear.—The testicles or penis of the Hippopotamus or Behemoth, Job xl. 17. Connection uncertain,

פחז to be *light or unsteady*, Gen. xlix. 4. Judg. ix. 4. Zeph. iii. 4. פחזות lightness, Jer. xxiii. 32.

פחם coals, Prov. xxvi. 21. Isai. xlv. 12. liv. 16.

פחת a *pit*. פחתה a deep, pitted fret of the leprosy, Lev. xiii. 55.

פטר, פטרה the *Topaz*, a gem, Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13.



פטר to *open*: let out, Prov. xvii. 14. slip away, 1 Sam. xix. 10. free or at liberty, 1 Chron ix. 33. dismiss or set open and free, 2 Chron. xxiii. 8. a firstling which openeth the matrix. פטורים openings, 1 Kings vi. 18, 29, 32, 35.

פטיש a *hammer*, Isa. xli. 7. Jer. xxiii. 29. l. 23.

פי a *mouth*, see under פה.

Look for פיד and פים leaving out the middle י.

פכה to *trickle or run out*, Ezek. xlvii. 2. פך a vial or box; a small vessel with a narrow mouth to hold oil and pour it out by drops in a small quantity at once, 1 Sam. x. 1. 2 Kings ix. 1, 3. — פוך *beautiful painting*, 2 Kings ix. 30. Jer. iv. 30. glittering, as it were painted, 1 Chron. xxix. 2. fair colours, Isai. liv. 11. 'Tis thought that this painting was performed by lead ore, the powder of which being drawn through the eye-lids over the ball of the eye, tinged the hair and edges of the eye-lids with a footy colour, and was judged to give a wonderful gracefulness to persons of all complexions. — נפק the *Emerald*, Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

פלל to judge or *arbitrate*: to think, i. e. arbitrate or decide a thing in one's own mind, Gen. xlviii. 11. to execute judgment, or compose and decide an affair, Psal. cvi. 30. פלילה, פלילה an arbitrator or judge. התפלל judgment or arbitration, Isai. xvi. 3. xxviii. 7. to arbitrate or advocate for one's self; i. e. to intreat, pray. תפלה a prayer. עון פלילים an arbitratory crime, which any arbitrator would condemn, Job xxxi. 11, 28. — פלה to *separate* or set apart in a distinguishing manner: to show or distinguish, Psal. xvii. 7. — פול *beans* or some kind of pulse, 2 Sam. xvii. 28. Ezek. iv. 9. — נפל to *fall*. הפיל let fall, cause to fall, cast down, &c. נפל a fallen untimely birth, Job iii. 16. Psal. lviii. 8. Eccl. vi. 3. נפילים giants, causing others to fall, Gen. vi. 4. Numb. xiii. 33. מפל the refuse or fallings, Amos viii. 6. מפלי flakes or fallings, Job xli. 23. מפלה a ruin or fall: fallen carcase, Judges xiv. 8. — פלא, נפלא, פלאי *wonder*, wonderful, wonderful



ful work, to act wonderfully. **נפליתי** I am wonderfully made, Psalm cxxxix. 14. **מפלאות** wonderful works, Job xxxvii. 16. **פלא** for **פלה** to separate, Numb. vi. 2. to perform, accomplish or distinguish, i. e. make a distinguished vow, Lev. xxii. 21. Numb. xv. 3, 8. to make a singular or distinguished vow, Lev. xxvii. 2. — **פלני** such an one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. 'Tis a fictitious word used by the Hebrews, when they did not chuse to mention the name of a person or place; and is always joined with **אלמני**. — **פלמני** that certain, Dan. viii. 13. a word of the same meaning and use: derived from **פלה** to separate, or be secret and **ני** me, i. e. secret from me, or I know not, just as in English we say; such an one, what d'ye call him.

**פלג** to *divide*. **פלגה**, **פלגה**, **פלגה** a division, a river.

**פלגש** and **פילגש** a *concubine*.

**פלד**, **פלדה** a *torch*, Nahum ii. 3.

**פלה** to *cut*, Psal. cxli. 7. shred, 2 Kings iv. 39. cleave, Job xvi. 13. strike through, Prov. vii. 23. to bring forth by parting asunder, Job xxxix. 3. a piece or fragment.

**פלט** to *escape*, deliver: to bring forth or be delivered of, Job xxi. 10. **פליט** one that has escaped. **פליטה**, **פלט**, **פליטה** deliverance, escape.

**פלד** a *staff*, 2 Sam. iii. 29. a distaff, Prov. xxxi. 19. — a part or district, Neh. iii. 9, 12, 14—18. This sense may be taken from the Chaldee meaning of the root.

**פלמני** and **פלני** see under **פלא**.

**פלס** to *weigh*, level, ponder: a weight or scales, Prov. xvi. 11. Isai. xl. 12.

**פלע** to *tremble*, or have a tremulous motion, Job ix. 6. **פלעות** tremour, terror, Job xxi. 6. Psal. lv. 5. Isai. xxi. 4. Ezek. vii. 18. **מפלעת** an idol, a frightful thing producing terror to its votaries, 1 Kings xv. 13. 2 Chron. xv. 16. supposed to be the image of *Priapus*. **תפלעת** terribleness, Jer. xlix. 16.

**פלש** to *roll or wallow in*. **מפלשי** balancings or involutions, Job xxxvii. 16.



פימה *collops of fat*, Job xv. 27.

פנה to *turn*, turn towards, look at, respect, regard; turn or look back. פנים faces, face. לפני before, or to the face of. לפני before, afore time. מלפנים within, 1 Kings vi. 29. פנימה, פנימי within, inner, meaning the inside of a book or house which faceth the spectator.—פנה to turn out, Zeph. iii. 15. to prepare, i. e. to empty or clear from incumbrance. פנה the corner or turning point of any square body. פנות corners: chief persons, being the chief support of a community, as the corner stone is of an house, Judges xx. 2. 1 Sam. xiv. 38. פנים corner, Zech. xiv. 10.—פנינים rubies or *pearls*, cut into several little faces and corners.—פון to be distracted, turning this way and that as in great distress, not knowing which way to turn one's self, Psalm lxxxviii. 15. hence פן a particle of doubt or caution, lest.

פנג *Pannag*, some delicate spice or ointment, Ezek. xxvii. 17.

פנק to *educate delicately*, Prov. xxix. 21.

פסם to fail or be *diminished*, Psalm xii. 1. פסת a handful or small quantity, Psalm lxxii. 16. פסים small pieces, stripes or shreds of divers colours, Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19.

פסגה to *take a distinct survey*, Psalm xlviii. 13. פסגה *Pisgah*, the high mountain which gave *Moses* a prospect of the land of Canaan.

פסח to *leap over*; to pass over; the passover and its offerings: limping or lame: to become lame, 2 Sam. iv. 4. to halt or leap from side to side, 1 Kings xviii. 21. to leap up and down, 1 Kings xviii. 26.

פסל to *cut or hew*. פסל, פסיל a carved or graven image: a quarry where stones are cut out and hewed, Judges iii. 19, 26.

פעה to *shriek* or cry out, Isai. xlii. 14. אפעה a viper or adder, Job xx. 16. Isai. xiv. 29. lix. 5. so called from the shrillness of its hissing. אפע rendered nought, Isa. xli. 24. but in the margin more justly, a viper.—פע to *shine bright* and full, as the sun in its meridian splendor. יפע brightness, Ezek. xxviii. 7, 17.



פעל to *work*, do, make: to ordain or prepare, Psalm vii. 13. מפעל, פעלה, פעל a work, act, deed.

פעם to *strike, stamp, or beat with repeated and alternate strokes*: to trouble or be troubled; an anvil beaten with repeated strokes, Isai. xli. 7. פעמים feet, steps, footsteps, meaning the treadings or steppings of the feet: wheels, i. e. as it were the steppings of the chariot, Judges v. 28. פעם a turn or time, now, once, twice, or thrice; counting by strokes as it were in orderly succession: hence an orderly rank, 1 Kings vii. 4, 5. in order, Ezek. xli. 6. פעמת corners considered as regularly answering to one another, Exod. xxv. 12. xxxvii. 3. 1 Kings vii. 30. פעמן a bell, frequently struck with the clapper.

פענה *Paaneah*, Gen. xli. 45. compounded perhaps of יפע to shine and נח rest or comfort.

פער to *gape* or open wide, Job xvi. 10. xxix. 23. Psal. cxix. 131. Isai. v. 14.

פצה to *open*. To set free or deliver, Psal. cxliv. 7, 10, 11. — פוץ to scatter. התפצץ scattered or shattered to pieces, Hab. iii. 6. תפוצה dispersion, Jer. xxv. 34. —

נפץ to *scatter, break, and dash in pieces*: overspread or scattered abroad, Gen. ix. 19. to be discharged, i. e. broken up and taken to pieces, 1 Kings v. 9. מפץ slaughter or breaking in pieces, Ezek. ix. 2. מפין a maul, Prov. xxv. 18. battle ax, some instrument for breaking to pieces, Jer. li. 20. יפצץ breaketh to pieces, Jer. xxiii. 29. יפצץ shake to pieces, Job. xvi. 12.

פצח to *break forth*: make a loud noise, i. e. break forth with the voice, Psal. xcvi. 4. to break, Micah iii. 3.

פצל to *pill* or take off the bark, Gen. xxx. 37, 38. פצלות strokes or pillings, Gen. xxx. 37.

פצב broken or riven, Psal. lx. 2.

פצע to *wound*: a wound.

פצר to *rub hard upon*, to press, urge. Stubbornness, i. e. pressing by obstinate persisting, 1 Sam. xv. 23. פצירה a file or rubber, 1 Sam. xiii. 21.

פוק to *totter or stagger* rendered stumble, Isai. xxviii. 7. move, Jer. x. 4. פיק smiting together or staggering, Nahum ii. 10. פוקה a grief or staggering, 1 Sam.



xxv. 31.—to *supply*, Pſal. cxliv. 13. to get or obtain, Prov. iii. 13. viii. 35. xii. 2. xviii. 22. to further, ſucceed or encourage, Pſalm cxl. 8. draw out for ſupply, Ifai. lviii. 10. This ſenſe may be from the Chaldee, and the root may be נפק.

פקר to *viſit, take care of, take notice of, take account of*: to number, to miſs or be wanting upon a review or notice taken: to give in charge, appoint, commit to another's care, פקדה viſitation, oversight, charge, office. פקיד an overſeer. פקודים precepts, i. e. appointments or charges, committed by God to us to be kept and obſerved. פקדון a depoſite in truſt or charge. מפקד number, or muſter, 2 Sam. xxiv. 9. command, or appointment, 2 Chron. xxxi. 13. appointed place, Ezek. xliii. 21.

פקה to *open*, properly the eyes or ears: the ſeeing or wiſe, Exod. iv. 11. xxiii. 8. פקה קוה opening of the priſon, Ifai. lxi. 1. Some take theſe for one word פקחקה to ſignify merely, an opening or releaſe.

פקע פקעים a *wild gourd*, 2 Kings iv. 39. artiſicial knops in the ſhape of wild gourds, 1 Kings vi. 18. vii. 24.

פר a full grown *bull or cow*.—פרור a *pan or pot*, Numb. xi. 8. Judg. vi. 19. 1 Sam. ii. 14.—פרה to *bear fruit*, be fruitful, to increaſe. פרי fruit. אפריון a chariot, rather a nuptial bed, from its fruitfulness, Cant. iii. 9. —פור to *break*, make void, aboliſh, diſannul. פורה a wine preſs, wherein grapes are broken and cruſhed, Ifai. lxiii. 3. Hag. ii. 16. (פרות moles, Ifai. ii. 20. ſee in חפר)—פור means a *lot* in the book of Eſther; and is a Chaldee or Perſic word. פורר to divide or break entirely, Pſal. lxxiv. 13. פרפר to break aſunder, Job xvi. 12. פרורים ſuburbs, 2 Kings xxiii. 11. it ſeems rather to be the proper name of a place.

פרא a *wild afs*. יפריא be fruitful, put for יפריה, Hoſea xiii. 15. unleſs it means here, to break looſe or be unreſtrained as a wild afs.

פרבר *Parbar*, a proper name of a place, 1 Chron. xxvi. 18.



פרד to *separate, part, or scatter*. פרדות seed or grains scattered in being sown, Joel i. 17. פרד a mule, the offspring of an ass and mare, separated from their natural mates for strange mixtures.

פרדס an *orchard* נ Eccl. ii. 5. Cant. iv. 13. a forest, Neh. ii. 8. Hence comes the word *Paradise*.

פרו a *village* or unwalled town.

פרח to *break forth*, bud, blossom, flourish: a bud, blossom, or flower. פרחו the youth, young buds or brood, Job xxx. 12. אפרח the young of birds. לפרחות to make to fly, it rather means, into the flower gardens, Ezek. xiii. 20.

פרט a *particular* single grape, Lev. xix. 10. to particularize in music, chant or quaver, Amos vi. 5.

פרך rigor, cruelty. פרכת the vail of the holy of holies: Radical idea uncertain, unless it be to *separate totally from sight or familiar intercourse*.

פרם to *rent* a garment at the seam, Lev. x. 6. xiii. 45. xxi. 10.

פרס to *break*, or deal out bread, Isai. lviii. 7. Jer. xvi. 7. divide or part the hoof. פרסה a hoof or claw. פרס the ossifrage, Lev. xi. 13. Deut. xiv. 12. a species of the eagle, call'd by the Romans Ossifraga, the bone-breaker, because he breaks and swallows the bones of his prey.

פרע to *throw off*, uncover, make naked, refuse, avoid, set at nought: perish, rather are made naked, or will apostatize, throw off the true religion, Prov. xxix. 18, הפריע let or hinder, Exod. v. 4. rather, make to throw off. (פרע locks of hair, Numb. vi. 5. Ezek. xliv. 20. avenging, Deut. xxxii. 42. Judges v. 2. Connection uncertain.)

פרעש a *flea*, 1 Sam. xxiv. 14. xxvi. 20.

פרץ to *burst forth*, break out, come abroad, increase, break in upon, press, urge. מפרץ, פריץ a breach. פריץ, פריץ a robber, ravenous beast breaking in suddenly. נפרץ open, publickly known or come abroad, 1 Sam. iii. 1.

פרק to *break or pull off*, rend: rescue or deliver. Robbery,  
or



of tearing away property by violence, Nahum iii. 1. broth or torn pieces, Isai. lxx. 4. a cross way where a road breaks off or is divided, Obad. 14. מפרקת the neck, 1 Sam. iv. 18. Connection uncertain.

פרש to *spread out and separate*: spread abroad, scatter, stretch out: to declare or shew, i. e. spread out to the eyes of the mind, Lev. xxiv. 12. Numb. xv. 34. dung or excrement, separated as useless from the body. פרשים horsemen, cavalry, spreading over a country. מפרש distinctly, or plainly read or expounded, Ezra iv. 18. Neh. viii. 8. פרשת a declaration or sum, Esther iv. 7. x. 2. (פרש stingeth, Prov. xxiii. 32. this meaning seems to be from the Chaldee sense of the word. פרש to break or chop in pieces, Lam. iv. 4. Micah iii. 3. may be put for פרס to break and divide.)

Hence comes the word *Persian*, as they excelled in horsemanship. Hence likewise the *Pharisees* had their name, as setting up for eminent expounders of the law, or as separating themselves from other people.

פרשגן a *copy* or declaration, Ezra vii. 11.

פרשונה the dirt, evacuated *excrement*, Judg. iii. 22.

פרשו to *spread*, Job xxvi. 9.

פרת *Euphrates*.

פרתמים *nobles*, Esther i. 3. vi. 9. Dan. i. 3.

פשה to *spread or extend* as a sore upon the body, Lev.

xiii. and xiv.—פוש *grow corpulent*, Jer. l. 11. grow up,

Mal. iv. 2. (to scatter or spread abroad, the same as פוץ

and perhaps put for it, in Nahum iii. 18. Hab. i. 8.)

פש rendered extremity, Job xxxv. 15. but the meaning

here is uncertain.—נפש to *take breath*, or be refreshed,

Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. the breath,

soul, life, person, one's self, living creature, or animal:

it sometimes means a dead animal body; but then the

word *dead* may be understood. בתי הנופש tablets, or

houses of the soul, i. e. of refreshment; meaning pro-

bably perfume boxes, which the ladies wore about them,

to please and recreate themselves with the smell.

פשח *pull in pieces*, Lam. iii. 11.

פשט to *strip*, plunder; put off: to rush upon or invade in order to strip and plunder others.



**פָּשַׁע** to *pass, trespass, or transgress*: transgression: to go or pass, Isai. xxvii. 4. a step, 1 Sam. xx. 3. **מִפְשָׁעָה** the buttocks, that part in which the motion in stepping chiefly depends, 1 Chron. xix. 4.

**פָּשַׁק** to *open* or distend, Prov. xiii. 3. Ezek. xvi. 25.

**פֶּשֶׁר** *interpretation* or certain explanation, Eccl. viii. 1.

**פֶּשֶׁת** *flax*, linen.

**פָּתַח** to *divide food into small parts*, Lev. ii. 6. **פַּת**, **פֶּתוֹת**

a piece, morsel or portion of bread or victuals.—**פָּתַח**

to *persuade*, entice, deceive. **פָּתִי**, **פָּתָה** silly,

simple.—**פֶּת**, **פֶּתוֹת** *hinges*, 1 Kings vii. 50. **פֶּת** secret

part, or hips considered as the hinges upon which the

body moves, Isai. iii. 17.—**יִפְתָּ**, **מוֹפֵת** a *prodigy*, won-

der, miracle, sign. **פָּתָאִם** *sudden*, suddenly, imme-

diately.

**פֶּתִיל** a *stomacher*, Isai. iii. 24.

**פֶּתֶק** a *sentence* or decree, Esther i. 20. Eccl. viii. 11.

**פָּתַח** to *open*, loose, ungird: to make an opening, to en-

grave or carve. **פָּתַח** a door. **מִפְתָּח** a key or

opening. **פֶּתוּחַ** an engraving. **פֶּתוּחוֹת** drawn swords,

Psal. lv. 21. **פֶּתָחִים** entrances or openings, Micah

v. 6.

**פָּתַל** to *wreath or wind about*, to wrestle, Gen. xxx. 8.

**נִפְתָּל** froward or intricate, Job v. 13. Prov. viii. 8.

**הִתְפַּתֵּל** to shew one's self froward or to contend with,

Psal. xviii. 26. **תִּתְפַּל** for **תִּתְפַּל** the same, 2 Sam.

xxii. 27. **פֶּתֶלֶת** very crooked, Deut. xxxii. 5. **פֶּתִיל**

a lace, line, ribband, wire, twisted in its make. A

covering wreathed about the mouth of a vessel, Numb.

xix. 15. a bracelet, or some wreathed ornament, Gen.

xxxviii. 18, 25.

**פָּתַן** an *asp* or adder. **מִפְתָּן** a *threshold*. Connection un-

certain.

**פָּתַע** an *instant of time*, suddenly.

**פָּתַר** to *interpret*. **פֶּתְרוֹן** an interpretation.

**פֶּתְשָׁן** a *copy* or exemplar, Esther iii. 14. iv. 8.



## צ

**יצא** to *come or go out*, to go, come, bring or carry forth: 'tis variously translated and applied, but the radical idea is preserved and to be discern'd without much difficulty.

**מוצא**, **הוצא** a going out, a border, a spring, issue: a draught house to receive excrements, 2 Kings x. 27. a vein whence silver is brought forth, Job xxviii. 1. a bud or sprout, Job xxxviii. 27. a course for bringing out waters, 2 Chron. xxxii. 30. **צאצא** offspring.—**צוא**, **צא**, **צאה** excrements, filth, filthy.—**נצא** to flee away, Jer. xlvi. 9. put for **נצה**.

**צאל** *shady trees*, Job xl. 21, 22. the same in radical meaning with **צל**.

**צאן** flock, *flocks*, sheep, cattle.

**צוואר** the *neck*, written **צור** Neh. iii. 5. **צורן** Cant. iv. 9.

**צבה** to *swell*, Numb. v. 21, 22, 27. a tortoise or toad so called from its swelling, Lev. xi. 29. the protuberant, as it were swelled tilt or covering of a carriage, Numb. vii. 3. Isai. lxvi. 20. — **צבי**, **צבא** glory, beauty: the deer or roebuck, or perhaps the antelope, being remarkably stately and beautiful.—**יצב** and **נצב** to *stand*, set up, erect, rear up, establish. **התיצב** to stand and present one's self. **מצב** a station, garrison. **מצבה** a pillar, garrison, standing image: substance or stability, Isai. vi. 13. **נציב**, **נצב** a pillar, or statue, garrison, a standing officer. **נצב** the haft of a dagger, Judg. iii. 22.—**צבא** to *attend upon duty*, to war, to fight, war, warfare, host or army, service. **צביה** fight against her, Isai. xxix. 7. **מצבה** because of the army, Zech. ix. 8. in which places the א is dropped.

**צבט** to *reach*, Ruth ii. 14.

**צבע** a speckled or *striped* animal, thought to be the Hyæna, Jer. xii. 9. 1 Sam. xiii. 18. colours or stripes, Judges v. 30. **אצבע** a finger or toe, perhaps from its longish form.

**צבר** to *heap up*: a heap, 2 Kings x. 8.

צבת



- צב an *handful* of corn, Ruth ii. 16.  
 יציג to *set* or *place* in any situation.  
 צד the *side* of any thing.—צדה to *lie in wait*, Exod. xxi. 13. 1 Sam. xxiv. 11. צדיה a *lying in wait*, Numb. xxxv. 20, 22.—צוד to *hunt*. ציד a *hunter*, venison. מצוד a *hunting net* or *snare*. מצוד a *fortress*, see under מ. צדה, ציד, צידה food *procured by hunting*, provision, victuals. הצטיד to *take for provision*, Josh. ix. 12.—נצד to *be destroyed*, Zeph. iii. 6.  
 צדק to *be just or righteous*. הצדיק to *justify or make just*. הצטדק to *clear one's self*, Gen. xiv. 16. צדיק righteous or just. צדק, צדקה righteousness.  
 נצה to *contend or strive with*. מצה contention, debate, strife.—נץ a *hawk darting on its prey*. נצים ruinous, 2 Kings xix. 25. Isai. xxxvii. 26. נצתה burnt or destroyed, Jer. ii. 15. תצינה shall be *laid waste*, Jer. iv. 7. The radical idea seems to be, to *fly at or attack*.—נצא to *flee away*, Jer. xlviii. 9. נצץ the *same*, Lam. iv. 13. נוצה feathers.  
 צהב yellow or *shining*, Lev. xiii. 30, 32, 36. Ezra viii. 27. צהל to *express joy or pleasure by a clear loud sound*, to shout: bellow as a bull, Jer. i. 11. to *neigh as a horse*, Jer. v. 8. הצהיל to *neighings*, Jer. viii. 16. xiii. 27. מצהלות to *make to shine or rejoice*, Psal. civ. 15.  
 צהר a *window*, Gen. vi. 16. צהרים noon, noon-day. הצהיר oil of olives. הצהיר to *make oil*, Job xxiv. 11. Radical idea is to *send out or admit a clear light*.  
 צוה to *command*, order, charge, appoint. צו מצוה commandment. צוה forbid, or *command not to do*, Deut. iv. 23.  
 Look for צוא, צוד, צוה, צול, leaving out the middle ו.  
 צוח to *be bare, clear, and dry*. צחיה the *top*, higher or bare place, Neh. iv. 13. Ezek. xxiv. 7, 8. xxvi. 4. 14. צוה to *be clear, white or dry*. צחיה dry land, Psal. lxviii. 8. צחיה צחיה drought, Isai. lviii. 11. צחות plainly or *clearly*, Isai. xxxii. 4.—צוה to *cry out loudly either in joy or distress*, so to shout, Isai. xlii. 11. צוה a *cry* or *complaint*, Psal. cxliv. 14. Isai. xxiv. 11. Jer. xiv. 2. xlv.



xlvi. 12.—נצה to oversee or press forward a work, 1 Chron. xxiii. 4. 2 Chron. xxxiv. 12. Ezra iii. 8, 9. to excel or preside, 1 Chron. xv. 21. strength, 1 Sam. xv. 29. Lam. iii. 18. blood or strength, Isa. lxiii. 3, 6. victory, 1 Chron. xxix. 11. Ifai. xxv. 8. ever, forever, perpetual. נצחת perpetual or persevering, Jer. viii. 5. לנצה forever, always, constantly: perpetual end, Psal. ix. 6. לנצה נצחים for ever and ever, Ifai. xxxiv. 10. מנצה overseer or conqueror. עד נצה to the end, Job xxxiv. 36. The radical idea seems to be, *to press forward and persevere successfully to the end.*

צחן ill-favour or *stench*, Joel ii. 20.

צחק to *laugh*, either in sport or in contempt: laughter.

צחר *white*, Judges v. 10. Ezek. xxvii. 18.

צט is put for חצ by mutation and transposition, in the Hithpael of צור, צדק and ציר.

ציה drought, *dry*, desert. ציון dry place, Ifai. xxv. 5. xxxii. 2. צי a ship that carries goods dry. ציים inhabitants, or wild beasts of the desert.

Look for צין, ציץ, ציר, צית leaving out the middle י.

מצל to *overshadow*: begin to be dark, Neh. xiii. 19. shadowing, Ezek. xxxi. 3. צל, צלל a shadow; a defence, Numb. xiv. 9. מצלה a bottom or shady place, Zech. i. 8. צלצל shadowing, Ifai. xviii. 1. a locust, Deut. xxviii. 42. alluding to their flying in such swarms as to shade or obscure the sun. צלמות shadow of death.— צלל or צלה by an onomatopœia signifies to *quiver* or *tingle*, being taken from the sound of the word, Hab. iii. 16. 1 Sam. iii. 11. 2 Kings xxi. 12. Jer. xix. 3. צלצלים cymbals. מצלות bells, Zech. xiv. 20.— צלה to *roast*, 1 Sam. ii. 15. Ifai. xlv. 16, 19. צלי roasting, roasted, Exod. xii. 8, 9. Ifai. xlv. 16. צלול a cake baked or roasted, Judges vii. 13.— צול to be *deep*. צולה, מצולה the deep, a deep. צלל sink to the bottom, Exod. xv. 10. צלצל render'd spears, Job xli. 7. the meaning and connection uncertain.— נצל to *take away*: to deliver, to spoil. מצל pluckt or taken out of, Amos iv. 11. Zech. iii. 2. הצלה deliverance, Esther iv. 14. התנצל strip or take away from one's self, Exod. xxxiii. 6.



צלח to *advance forward*, to prosper. צלחת, צלחית a dish to stew meat or to serve it up in, passing round the table and advancing from guest to guest.

צלם an *image*.—צלמות the shadow of death, compounded of צל a shadow and מות death.

צלע a *side*, a rib, i. e. a side bone, a side chamber: to halt or fiddle in walking, a halting, or slipping aside. צלעות boards, planks, or beams, being as it were the ribs of a house.

צמם a *robber*, Job v. 5. xviii. 9.—צמה a *lock* of hair, Cant. iv. 1, 3. vi. 7. Ifai. xlvii. 2.—צום to *fast*, a fast, fasting.—צמא to *thirst*, be thirsty. צמא, צמאה thirst. צמאון drought, Deut. viii. 15. thirsty ground, Psalm cvii. 33. Ifai. xxxv. 7.

צמד to *join, fasten or couple together*. הצמיד to frame or artfully join together, Psalm l. 19. צמיד bound, Numb. xix. 15. צמד, צמיד a bracelet fasten'd to the arm. צמד a pair, a couple, a yoke of oxen. An acre of land, or as much as a yoke of oxen could plough in a day, Ifai. v. 10. צמדים riding in pairs, two and two a-breast, 2 Kings ix. 25.

צמח to *spring up, bud, or grow*: a branch, bud, or what springeth out.

צמק to be dry or *without moisture*, Hosea ix. 14. צמוק a bunch of dried grapes or raisins, 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

צמר *wool*. צמרת the top or highest branch of the cedar, of a soft woolly texture, Ezek. xvii. 3, 22. xxxi. 3, 10, 14.

צמח to *cut off entirely*, to destroy. צמתח, צמתח a total cutting off or alienating, Lev. xxv. 23, 30.

צנח a *sharp pointed, or piercing thorn*. צנה a buckler or target projected in a sharpish point in the middle of it. צנת the piercing cold of snow, Prov. xxv. 13. צנות hooks, or some sharp pointed instruments, Amos iv. 2.—(צון, צאן a *flock*, cattle. צנה sheep or flocks of sheep, Psal. viii. 7. צנא sheep, Numb. xxxii. 34. These more properly belong to the root צאן.)—צין, ציין a monument, 2 Kings xxiii. 17. way-mark, Jer. xxxi. 21. a sign or mark, Ezek. xxxix. 15.



15. meaning perhaps such a pillar or monument as is conical or pyramidical, terminating in a point. (ציון a dry place, see צי.)—צוננת an urn or pot, probably with a wide belly and a strait pointed mouth, *Exod. xvi. 33.*
- צנה to alight or *sink down*, *Josh. xv. 18.* *Judg. i. 14.* fasten'd or sunk it down, *Judg. iv. 21.*
- צנם *with'er'd* or *slender*, *Gen. xli. 23.*
- צנוע lowly or *humble*, *Prov. xi. 2.* הצנוע to be humble or humble one's self, *Micah vi. 8.*
- צנף to *whirl* or *turn about*, *Isai. xxii. 18.* מצנפת, צניף a turban or tiara consisting of a long narrow piece of linen, &c. turned round in wreaths and worn on the head; but render'd, a mitre, diadem, or hood. צנק to be thus attired, *Lev. xvi. 4.* צנפה a tossing or turning about, *Isai. xxii. 28.*
- צנק the stocks, some place or *instrument of confinement*, *Jer. xxix. 26.*
- צנור a *canal*, gutter, water spout, *2 Sam. v. 8.* *Psal. xlii. 7.* the meaning in some measure uncertain.
- צנתר a round hollow pipe or *tube*, *Zech. iv. 12.*
- צעה to *return triumphing from a compleat victory*, *Isai. lxiii. 1.* the captive exile, meaning one that is driven by a triumphant conqueror, *Isai. li. 14.* to wander, or rather triumph, acting with an haughty spirit, *Jer. ii. 20.* In *Jer. xlviii. 12.* 'tis likewise rendered to wander; but the sentence may be better read thus. I will send him צעיים triumphant conquerors, וצעיהו and they shall triumph over him, or drive him into captivity. This is *Dr. Taylor's* account of the root, and seems the most probable and elegant.—צעצעים image work, *2 Chron. iii. 10.* probably signifying very grand or triumphal work. — יצע to *spread any thing in order to lie down upon it.* מצע, יצוע a bed. יצע, יציע a chamber, or rather the floor of a chamber, *1 Kings vi. 5, 6, 10.*
- צער to *walk* or *proceed*, properly with a set, steady pace, to march. הצעיר to bring or make to go, *Job xviii. 14.* צעד, מצעד a step, a going. (צערות ornaments of the legs, *Isai. iii. 20.* אצערה a chain or bracelet, *Numb. xxxi. 50.* *2 Sam. iii. 10.* We know so little of



the dress of the Hebrews, that the meaning of these words and their connection with the root are uncertain.)  
 צען to be taken or *thrown down*, or removed, Isai. xxxiii. 20.

צעף a kind of *veil*, Gen. xxiv. 65. xxxviii. 14, 19.

צעק to *cry out*: and call together. צעקה a cry.

צער to be or become *little*, small, mean. מצער, צער, מצער little, small, young, younger. צערה youth, Gen. xliii. 33. מצער a little while, Isai. lxiii. 18.

צפה to *spread over*, or overlay. צפוי a covering or overlaying.—To spread the eyes over a prospect, so to watch, behold, espy, look. מצפה, צפית a watching, a watch-tower.—צף to *glid along*, to flow or swim, Deut. xi. 4. 2 Kings vi. 6. Lam. iii. 54. Ezek. xxxii. 6. honey spontaneously flowing from the comb, Psalm xix. 10. Prov. xvi. 24.—צפצפה a willow tree, Ezek. xvii. 5, but may be rendered, carefully or accurately, and so 'tis derived from צפה to watch.—צפצף to *chirp* or *peep* like a young bird, with a weak, querulous voice, Isai. viii. 19. x. 14. xxix. 4. xxxviii. 14. This sense is taken from the sound of the word.

צפר to cleave or *stick close to*, Lam. iv. 8.

צפה a *cruse* or small vessel to hold liquors, 1 Sam. xxvi. 11, 12, 16. 1 Kings xvii. 12, 14, 16. xix. 6. צפיה a thin cake, probably in the form of such a vessel, Exod. xvi. 31. render'd, wafers.

צפן to *hide*, conceal, lay up, lurk privily. מצפנים hid things, Obad. 6. צפנת פענח *Zaph-nath Paaneah*, (see פענח) which may be render'd, a treasure of glorious comfort, a significant name given to *Joseph* by *Pharaoh*. Gen. xli. 45.—צפון the North. צפונה northward. צפוני northern, Joel ii. 20. Connection uncertain: perhaps derived from צפה, as the North is *spread over* our hemisphere.

צפע issue; Isai. xxii. 24. צפועי dung, Ezek. iv. 15. *what comes out from the belly*.—צפע, צפעוני the Basilisk, the most poisonous of all serpents, Prov. xxiii. 32. Isai. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. This name seems to be taken from its hissing; by an Onomatopœia.



צפר *a bird*. צפור *be early*, when birds begin to stir, Judges vii. 3. צפירה, צפורה *the morning*, Ezek. vii. 7, 10.—(צפיר *a he-goat*.—צפירת *a diadem*, Isai. xxviii. 5.—צפרן *a nail of the finger*, Deut. xxi. 12. the point of a graving tool, Jer. xvii. 1. The connection of these three words with the root and with each other, is uncertain. May they not each of them be consider'd as distinct roots?

צפררע *frogs*.

צפת *a chapter or spherical crown*, 2 Chron. iii. 15.

צוץ, ציץ *to put forth flowers, blossom, flourish: to appear beautiful, or to irradiate as a flower*, Cant. ii. 9. צץ, ציץ, ציצת *a flower*. ציץ *the plate of gold for the high priest's forehead*, Exod. xxviii. 36. xxix. 30. Lev. viii. 9. perhaps with leaves irradiating like a flower: wings, the flowers as it were of a fowl's body, Jer. xlviii. 9. ציצת *fringes consider'd as the flowers of a garment*, Numb. xv. 38, 39. A lock of hair shooting out in the form of irradiation like a flower, Ezek. viii. 3.

צוק *to press, oppress, distress, straiten*. מוצק, צוק *straitness, distress, hardness*. מצוקה, צוקה, מצוקה *anguish, distress*. מצקים *pillars or compressors*, 1 Sam. ii. 8.—יצק *to pour out; to pour melted metal into a mould, to cast*. יצוק *molten, firm, hard*. מצק *stedfast*, Job xi. 15. יצקה *a casting of metal*, 1 Kings vii. 24. מוצקות *pipes, through which oil was pour'd out*, Zech. iv. 2. (מצק *set down or place*, 2 Sam. xv. 24. מצוק *situate*, 1 Sam. xiv. 5. may come from יצג *to put or place*, by changing the letters of the same organ.)

צקלן *the husk of corn, or it may be rendered, a scrip*, 2 Kings iv. 42.

צרר *to bind, afflict, vex; an enemy or distresser*. צרור *a bundle, or bag: one small stone, rather, a lump of any thing remaining entire*, 2 Sam. xvii. 13. an entire grain of corn, whose parts remain bound together, Amos ix. 9. — צרי *balm, mastich*. — צור *to inclose, to bind up, fortify*. A rock, as a place of defence, or as bound hard by the compression of the expanse. צור *the edge*, i. e. the rock or invincibility of the sword, Psalm

lxxxix.



lxxxix. 43. a stone, Job xxii. 24. צר a sharp stone, Exod. iv. 25. a flint, Josh. v. 2, 3. Isai. v. 28. Ezek. iii. 9. as being a piece of a stone or rock. מצור a bulwark, or fortified place. מצורה a fort.—צור to inclose in an hostile manner, to assault, besiege, distress. צר narrow, strait, distress, an adversary. צרה adversity, affliction, trouble. מצר a strait, trouble, pain. מצור a siege, a fortified or besieged place. צר, ציר girding pangs. צור, צורן the narrow neck; see צאר.—ציר a hinge, Prov. xxvi. 14. an ambassador or messenger, one on whom the business turns as upon its hinge, being as it were a cardinal agent. התציק for הצטיר to feign one's self an ambassador, Josh. ix. 4. צירים idols, Isai. xlv. 16. perhaps, as emblems of the compressors, the heavens; or as not being helpers but distressers of those that worship them.—יצר to frame, form, fashion: an imagination or thought framed in the mind; frame, Psal. ciii. 14. a thing framed, Isai. xxix. 16. Hab. ii. 18. mind or imagination, Isai. xxvi. 3. צורה the form, Ezek. xliii. 10. יצר, יצר a potter.—נצר to keep or preserve, נצרים keepers, watchers, watchmen. נצורים inclosures, rendered monuments, Isa. lxxv. 4. נצרה subtil, i. e. close and reserved, Prov. vii. 10. נצרות hidden things, laid up in a close place, Isai. xlviii. 6. נצר a branch, or young sucker of a tree, reserved for planting, and which requires to be kept with care, Isai. xi. 1. xiv. 19. lx. 21. Dan. xi. 7.

צרב to burn or scorch, Ezek. xx. 47. צרבת a burning or inflammation, Lev. xiii. 23, 28. Prov. xvi. 27.

צרה to cry or roar as from an eminence, Isai. xlii. 13. Zeph. i. 14. צרה, צריח an eminence, high place or hold, Judges ix. 46, 49. 1 Sam. xiii. 6.

צרך necessity, need, 2 Chron. ii. 16.

צורן the neck, Cant. iv. 9. from צואר.

צרע, צרוע, צרע a leper, leprous. צרעת leprosy.—צרעה a hornet, Exod. xxiii. 21. Deut. vii. 20. Josh. xxiv. 12. Connection uncertain, unless we suppose that it comes from צרע to bore or perforate, by a transpo-



transposition of the letters; its sting perforating the skin.

צָרַף to *melt or refine metals by fire*, to refine, purify, try.

מִצְרֵף a refiner, founder, gold-smith. צֶרֶף, צוּרֶף,

fining pot or crucible, Prov. xvii. 3. xxvii. 21.

צִית and יִצֵת to *set on fire*, kindle, burn.

ק

קִי is put for קִיא or קִוא to *spue or vomit up*. קִיא vomit. קִיָּה

for קִיא, Jer. xxv. 27. קִיָּה קִילִין shameful spuing, Hab.

ii. 16. compounded of קִיא vomit and קִילִין shame.—

קִיא a Pelican, whose principal food is shell-fish, which

it swallows, shell and all; and when by the heat of its

stomach, the shell begins to open, it *vomits* them up

again to pick out the fish.—מִקְוֵא linen yarn, 2 Chron.

i. 16. put for מִקְוֵה, see under קו.

קָב a *Cab*, a measure, the eighteenth part of an Epha,

containing something more than three pints, 2 Kings

vi. 25.—קָבַב to *curse or blaspheme*.—יֶקֶב a *wine fat*.—

נָקַב to *pierce or bore through*. נִקְבֵי pipes or flutes, Ezek.

xxviii. 13. מַקְבֵּת a hammer, the head of which is on

one side sharp to pierce: a hole, or pudendum foemi-

ninum, Isai. li. 1. נִקְבָּה a female. קֶבֶה a hollow tent,

such as whores dwelt in, Numb. xxv. 8. the hollow

belly or maw, Numb. xxv. 8. Deut. xviii. 3. נָקַב to

mark or note on account, Gen. xxx. 28. alluding per-

haps to an antient custom of piercing holes or marks

on a piece of wood, so many as the number agreed

upon amounted to.—To mark or expressly nominate a

certain number of persons.—To name or mark by way

of honourable distinction, Isai. lxii. 2. Amos vi. 1.

or to note with dishonour or ignomy, so to blaspheme,

Lev. xxiv. 11, 16.

קָבַל to *take hold of*, properly as one loop takes hold of

another, to take, accept, receive. מִקְבִּיל that takes

hold, Exod. xxvi. 5. xxxvi. 12. קָבַל עִם before the

people; perhaps it means, the people consenting or ac-

cepting



cepting it, 2 Kings xv. 10. *מחי קבלו* engines of war, rather, demolishers which take hold: denoting engines with strong iron hooks, which laid hold of the walls to tear them down, Ezek. xxvi. 9.

*קבע* to *rob* or *spoil*, Prov. xxii. 23. Mal. iii. 8, 9. *קבעת* dregs, Isai. li. 17, 22. Connection and meaning uncertain. — *קובע* an helmet, 1 Sam. xvii. 38. Ezek. xxiii. 24. the same as *כובע* by changing the letters of the same organ.

*קביץ* to *gather*, collect, gather together: gather in or withdraw, Joel ii. 6. Nah. ii. 10. *קבצת* a gathering, Ezek. xxii. 20. *קבוצים* companies or collections of people, Isai. lvii. 13.

*קבר* to *bury*. *קברה* a burying place, grave, sepulchre. *קבורה* burial.

*קד* to *bow* or *stoop low* with the head. *קרקר* the crown of the head. *קרה* Cassia, Exod. xxx. 24. Ezek. xxvii. 19. the bark of a reed which grows with the head inclined. — *יקד* to *burn* as common fire, to kindle. *יקוד*, *מוקד*, *מוקרה* an hearth, a burning. — *נקד* speckled or *marked with spots*, Gen. xxx. 32, 33, 39. xxxi. 8, 10, 12. *נקדים* mouldy spots, Josh. ix. 5, 12. cracknels, meaning perhaps, some sort of composition like our plumb-cakes, 1 Kings xiv. 3. *נקדות* studs or spots of silver, Cant. i. 11. *נקד* a sheep master or herdsman, 2 Kings iii. 4. Amos i. 1. who marks with spots his own cattle to distinguish them from others.

*קדה* to *kindle a fire*. *קדחת* a fever or burning ague, Lev. xxvi. 16. Deut. xxviii. 22. *אקדה* a carbuncle, a precious stone of a fiery colour, Isai. liv. 12.

*קדם* to be, come, or go *before*, to prevent, or be beforehand with: antient, aforetime, of old. *קדמת* afore, former state, antiquity. *קדמוני*, *קדום* antient, former. — *קדם* the East. *קדמה*, *קדים* eastward. *קדמון* eastern. *קדים* the East-Wind: The East is thus called, because in the earth's progressive rotation, the eastern part always precedes the western; or because the sun rising there, maketh the fore part of the day.

*קדר* to be *black or dark*, to mourn or be in a mournful state.

*קדרות*



קררנות blackness or darkness, Isai. l. 3. קררנית mournfully, Mal. iii. 14.

קדש to *set apart*, from common use, to some higher or uncommon use; to devote, hallow, sanctify, consecrate, prepare. קדוש, קדש holy, holiness, holy or dedicated place or thing. מקדש sanctuary or holy place. 'Tis most generally used in good sense: but in Deut. xxii. 9. קדש means to be defiled; and קדש is rendered a sodomite in Deut. xxiii. 17. 1 Kings xiv. 24. xv. 12. xxii. 46. 2 Kings xxiii. 7. Job xxxvi. 14. and קדשה a whore or harlot in Gen. xxxviii. 21, 22. Deut. xxiii. 17. Hosea iv. 14. meaning, to be addicted or devoted to wickedness.

קהה to be *blunt*, Eccl. x. 10. blunted or set on edge, Jer. xxxi. 29, 30. Ezek. xviii. 2.—קהה יקה hence *ready obedience*, Gen. xlix. 10. Prov. xxx. 17. — נקה to be *clean, clear*, be quit, guiltless, hold guiltless, leave unpunished, cleanse, acquit: desolate or cleared of inhabitants, Isai. iii. 26. cut off or cleared away, Zech. v. 3. נקי clear, clean, innocent, blameless, guiltless. נקיון cleanness, innocency. מנקית cups or bowels, meaning probably rods of gold, laid between the shew-bread cakes to keep them clear of fustiness, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7. Jer. lii. 19.—נקיא innocent, Joel iii. 19. Jonah i. 14.—קו see in קוה.

קהל to *assemble* or *congregate*. קהל, קהלה a congregation, company, or assembly. קהלת the preacher, who calls people together to discourse to them upon important subjects.

קוה to *stretch out as a line* or *flow in a strait direction*, Gen. i. 9. Jer. iii. 17. to wait and look for. מקוה, תקוה, hope, expectation. קו, תקוה, קוה a line. מקוה thread, or linen yarn, 1 Kings x. 28. מקוא the same, 2 Chron. i. 16. מקוה a collection of water flowing directly into a cavity, Gen. i. 10. Exod. vii. 19. Lev. xi. 36. a ditch, into which water flows, Isai. xxii. 11.

Look for קוט, קול, קום, קון, קוף, קוץ, &c. leaving out the middle ו.

קה See לקה which frequently loses its first radical ל.—פקה prison, Isai. lxi. 1. see פקה.



קט or קוט to *be quite tired of*, grieved with or loath. In Job vii. 14. whose hope shall be cut off, should be rendered, who shall loath, or be quite tired with, his hope.

קטב *destruction*, destroying, Deut. xxxii. 24. Psal. xci. 6. Isai. xxviii. 2. Hosea xiii. 14.

קטל to *slay* or kill, Job xiii. 15. xxiv. 14. Psalm cxxxix. 19. slaughter, Obad. 9. This is rather a Chaldee root, answering to the Hebrew הרג.

קטן to be *small*, little, young.

קטף to *crop off* or *pluck up*, Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קטר to *fumigate*, burn incense. קטר, קיטור, קטורה, קטר incense, smoke, vapour, perfume. מקטר a censer. מקטרות incense altars, 2 Chron. xxx. 14. קטרות joined or made with chimneys, Ezek. xlvi. 22.

קו spue for קאו in Jer. xxv. 27.

See קיק and קיר leaving out the middle י.

קלל to be *light*, in opposition to heavy, slow, difficult, weighty, or important; to lighten or make lighter: a light thing, to be or be esteemed a light thing: to be easy, swift; to whet, polish, or make bright, in opposition to looking dull and heavy.—To set light by, despise, vilify, curse. קללה a curse. מקל a light rod or staff. The two first radicals are often doubled thus קלקל by way of emphasis. — קלה to make light by roasting, parching, or drying at the fire. נקלה loathsome or parching, Psalm xxxviii. 7. קלי, קליא parched: It means likewise in part the same as the former, to set light by, to be vile, base and despised. קלון shame, ignominy. קיקלון shameful spuing, Hab. ii. 16.—קול *voice*, sound, noise, thunder.

קלחת a *cauldron* or kettle, 1 Sam. ii. 14. Micah iii. 3.

קלט, קלוט *contracted* or lacking, Lev. xxii. 23. מקלט refuge. The cities of refuge are so called, because he that fled thither was abridged in his liberty, though safe from the man-slayer.

קלם to *deride*, mock, scorn, scoff. קלסה, קלס derision, mocking.

קלע



**קלע** to *swing* or *fling* out: a *fling*, a *flinger*. **קלעים** the hangings of the tabernacle, which hung down in a swinging state: to carve or figure after the manner of hangings or tapestry, 1 Kings vi. 29, 32, 35. **מקלעה** a carving or figuring.

**קלשון** the *spike* of a fork, in 1 Sam. xiii. 21. where **קלשון שלש** is used for a three forked instrument or trident.

**קום** to *rise*, *arise*, *stand up*, rise up against, to be established, or confirmed, and the like: the eyes are said to stand when through blindness they do not move, 1 Sam. iv. 15. 1 Kings xiv. 4. **קומה** standing corn. **קומה** height, stature. **קוממיות** upright, Lev. xxvi. 13. **אלקום** power to stand, Lev. xxvi. 37. **אלקום** no standing against, compounded of **אל** and **קום**, Prov. xxx. 31. **יקום** living substance that standeth or subsisteth on the earth, Gen. vii. 4, 23. Deut. xi. 6. **מקום** a station, standing, or place. **קום** substance or estate, Job xxii. 20. **קימה** a rising up, Lam. iii. 63. **נקם** to *avenge*, revenge. **נקמה**, **נקם** vengeance: quarrel, Lev. xxvi. 25.

**קמח** *flour*, or *boultered meal*.

**קמט** 'Tis found only in Job xvi. 8. xxii. 16. and in both places may mean to *punish grievously*.

**קמל** to *wither*, Isai. xix. 6. xxxiii. 9.

**קמץ** to *take a handful*: a handful.

**קמוש**, **קימוש**, **קמושון** a species of the *thistle* or *nettle*, Isai. xxxiv. 13. Hosea ix. 6. Prov. xxiv. 31.

**קנן** to *make a nest*. **קן** a nest.—**קנה** to *buy*, *get*, *possess*.

**קנין** a getting, substance. **מקנה** possession, property, cattle, purchase, price. **מקנת** what is bought.—**קנה** a reed or cane; Calamus aromaticus. **קנים** branches or reeds, as it were, of the candlestick in the tabernacle.

**קנה** the bone of the arm, Job xxxi. 22. a balance whose arm or beam was probably a graduated reed, Isa. xlvi. 6.

Connection between this and the preceding signification unknown.—**קון** to *lament*. **קינה** lamentation.—**קין** a

*spear*, 2 Sam. xxi. 16.—**קנא** to be *zealous* or *jealous*, to envy. **קנאה** zeal, or jealousy. **הקניא** provoke to jealousy.



lousy. מקנה for מקנא Ezek. viii. 3. provoking to jealousy.

קנמון Cinnamon, Exod. xxx. 23. Cant. iv. 14. Prov. vii. 17.

קנצי an *end*, Job xviii. 2. put for קצי the נ being inserted after the Chaldee manner.

קסס or קוס to *cut or pluck off*, Ezek. xvii. 9.

קסם to *divine* or pretend to discover secrets by curious arts.

קסם, מקסם divination: reward of divination, Numb. xxii. 7. 'Tis used in a good sense in Prov. xvi. 10. a divine sentence; and in Isai. iii. 2. prudent or sagacious.

קסת an *ink horn*, Ezek. iz. 2, 3, 11.

קע and נקע to *be put out of joint*, Gen. xxxii. 25. alienated or disjointed, Ezek. xxiii. 17, 18, 22, 28. Jer. vi. 8. to hang up, probably upon full stretch, Numb. xxv. 4. 2 Sam. xxi. 6, 9, 13.—קעקע a *stigma* or mark, Lev. xix. 28.

קערה a *charger or dish*.

קף, קיף an *ape*, 1 Kings x. 22. 2 Chron. ix. 21.—קף to *compass about*, come round, surround: cut round, Lev. xix. 27. תקופה revolution or circuit. — נקף to *rend or tear in pieces*; rendered, to destroy, Job xix. 26. cut down, Isai. x. 34. kill, Isai. xxix. 1. shaking, Isai. xvii. 6. xxiv. 13. נקפה a rent, Isai. iii. 24. Some think that every one of these passages may be so understood and rendered, as to have the same idea with קף *compassing about*.—קפא to *be congealed, cruddled, or thickened*, as liquids, Exod. xv. 8. Job x. 10. Zeph. i. 12. יקפאון shall be dark or foggy, Zech. xiv. 6. Here a foggy air is considered as thick or cruddled.

קפד to cut off or *soon to finish*, Isai. xxxviii. 12. קפדה destruction, Ezek vii. 25.—קפד the bittern or hedgehog, Isai. xiv. 23. xxxiv. 11. Zeph. ii. 14. Connection uncertain.

קפוז the great owl, rather the *Acontia* or *Jaculus*, a most poisonous serpent, darting suddenly upon a man and killing him inevitably, Isai. xxxiv. 15.

קפץ to *shut, stop or close up*, Deut. xv. 7. Job v. 16. xxiv. 24. Psalm lxxvii. 9. cvii. 42. Isai. lii. 15. to skip, Cant.



Cant. ii. 8. meaning perhaps to contract or draw up the body, in order to take the greater spring.

קצץ and קצה to *cut off the extremity of any thing*, cut in pieces, cut asunder: to scrape, Lev. xiv. 41, 43. קץ, קצה, מקצה end, extremity, border, outside, uttermost part, coast, a part or some of. קצוי ends. קצות ends, extremities, parts, quarters, corners, edges. קיצונה outmost. קיצותי locks of hair cut and trimmed, Cant. v. 2, 11.—קוץ, קץ a troublesome or *grieving thorn*. קוץ, הקיץ, יקץ—to grieve, vex, loath, be weary of—to *awake*. קיץ the summer, summer fruit; more properly it means that part of the year which comprehends both Spring and Summer. This word signifies the *awakening* season, as דרף does the stripping season, or Autumn and Winter. קץ to summer, Isai. xviii. 6.

קצב to *cut to a certain measure or length*; so to cut down (viz. a stick) of a proper length to be a helve, 2 Kings vi. 6. size or height, 1 Kings vi. 25. vii. 37. קצובות shorn, rather of an equal height, Cant. iv. 2. קצבי bottoms, or precise measure, or utmost depth, Jonah ii. 6.

קצה fitches or *fennel-flower*, Isai. xxviii. 25, 27.

קצין a *captain*, ruler, or commander in war.

קצע to *scrape or cut off the extremity or surface*, Lex. xiv. 41. מקצע, מקצע, מקצעה the extremity, corner, or end of a wall. מקצעות planes, Isai. xlv. 13. מקצעות corners or cornered, Ezek. xlvi. 22. קציעות *Cassia*, or the bark stripped off the Cassia plant, Psalm xlv. 8.

קצה to *foam* with anger or rage, to be wroth, or provoked to wrath; foam, Hosea x. 7. wrath, displeasure, indignation. קצפה barking, rather foaming; spoken of figs, which when they do not ripen kindly, are of a foamy or frothy substance, Joel i. 7.

קצר to be *short*, or to *shorten*; to be grieved, vex'd, discouraged, i. e. shorten'd or straiten'd in spirit: anguish or shortness, Exod. vi. 9.—to reap or mow, whereby the grass or corn is shorten'd. קציר harvest: a harvest bough or branch which bears the fruit, and so is usually cut or taken off, Job xiv. 9. xviii. 16. xxix. 19. Psalm lxxx. 11. Isai. xxvii. 11.



קק a gourd, the *Ricinus* or *Palma Christi*, Jonah iv. 6, 7, 9, 10.—קקלון shameful spuing, Hab. ii. 16. compounded of קא spuing and קלון shame.—נקק see in נ.

קרר *cold*. מקרה cooling, Judges iii. 20, 24.—קרה to *meet*, happen, occur, befall. הקרה to bring or cause to meet, Gen. xxvii. 20. send good speed, Gen. xxiv. 12. קרי contrary, or at all adventures. מקרה a chance, event, hap, what happeneth. — קרה to make beams or rafters meet together in a building; so to make beams, Neh. ii. 8. lay beams, Neh. iii. 3, 6. Psal. civ. 3. to floor, or rafter, 2 Chron. xxxiv. 11. קורה a beam or roof. מקרה building or roof, Eccl. x. 18. קרה a city, so called from the meeting or concourse of people. הקריתב ערים ye shall appoint cities, i. e. choose out cities easy to meet or come at, Numb. xxxv. 11.—קור to *make water spring up by opening a fountain*, so to dig a well, 2 Kings xix. 24. Isai. xxxvii. 25. to cast out water, Jer. vi. 7. קרים cold, rather springing out of a fountain, Prov. xxv. 25. Jer. xviii. 14. מקור a fountain or spring. קורי a spider's web, drawn or issuing out of its bowels, as from a fountain, Isai. lix. 5, 6.—קיר a wall. קרקר to break down a wall, Isai. xxii. 5. to destroy or batter down like a wall, Numb. xxiv. 17.—יקר to be *precious*, dear, excellent, reputable, rare or scarce, costly, honour, precious things: brightness, or most precious lustre, Job xxxi. 26. to prize, a price or value, Zech. xi. 13. יקרות clear, or in its full brightness, Zech. xiv. 6. וקרה withdraw, viz. thy foot, make it precious or rare, Prov. xxv. 17.—נקר to be *pierced*, Job 30. 17. to pick or dig out. נקרה a clift or cavity, Exod. xxxiii. 22. Isai. ii. 21.—קרא to *call*, proclaim, to name, cry out; to read, properly to read aloud, or to call written signs by the names for which they stand. קריאה preaching or proclaiming, Jonah iii. 2. מקרא a convocation, calling together: assembly, Isai. iv. 5. reading, Neh. viii. 8.—קרא is frequently used in the same sense with קרה to *meet*, happen, befall. לקראת for meeting, opposite, over against. קרא a partridge, 1 Sam. xxvi. 20. Jer.



Jer. xvii. 11. so named from the note it utters, when calling its mate or brood.

קרב *near*: to be, come, draw, bring, or go near; to approach, offer. קרוב, קרב *near, neighbour, near of kin.* קרבת an approaching, Psalm lxxiii. 28. Isai. lviii. 2. קרבן an oblation or offering.—קרב what is nearest, inward, inwards, amidst, among, within, inward part or thought;—to draw near in a hostile manner, Psalm xxvii. 2. cxix. 150. battle, war.

קררם an *ax*.

קרה to be or make *smooth* or *bald*: smooth ice: frost, Gen. xxxi. 40. Christal, smooth like ice, Ezek. i. 20. קרחה baldness, bald-head.

קרים to *cover over with*, Ezek. xxxvii. 6, 8.

קרן a *horn*: to emit rays or shine, Exod. xxxiv. 29, 30, 35. perhaps because horns shoot forth like rays. קרנים horns or rays of light, Hab. iii. 4. מקרן horned, Psalm lxix. 31.

קרים to stoop or *bend*, Isai. xlvi. 1, 2. קרסים tatches or little hooks of a curve form.

קרסל the *ankles* or *soles* of the feet, 2 Sam. xxii. 37. Psalm xviii. 36.

קרע to *rend*, rent, or tear: cut or tear out, Jer. xxii. 14. קרעים pieces rent off, rags.

קרץ to be formed, or nipped, as a potter nippeth a piece out of the clay to form it into a vessel, Job xxxiii. 6. to wink with the eye in a way of taunt, Prov. vi. 13. x. 10. Psalm xxxv. 19. to agitate the lips, Prov. xvi. 30. destruction or agitation, or it may mean a species of insect call'd the gad-fly, which terrifies the cattle by nipping them, Jer. xlvi. 20. The radical idea seems to be, to *twitch*, or *nip*.

קרקע the *floor*: the bottom, viz. of the sea, Amos ix. 3.

קרב a *board*.

קשש to gather or *pick up sticks or straws*, Exod. v. 7, 12.

Numb. xv. 32, 33. 1 Kings xvii. 10, 12. קש stubble.

—קוש *gather together*, Zeph. ii. 1.—קשה to be *hard*, to harden; to be stiff, obstinate, cruel: churlish, 1 Sam.

xxv. 3. קשה hardly bestead, Isai. viii. 21. הקשה done,



done hard, 2 Kings ii. 10. קשי stubbornness, Deut. ix. 27. מקשה beaten or hammered hard, beaten work: upright, i. e. rigid or firm, Jer. x. 5. a curling tool giving rigidity and shape to the hair, Isai. iii. 24. קשות vessels, covers or cups of beaten gold, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7. 1 Chron. xxviii. 17.—קש to *infnare*, or lay snares. מוקש a snare.—נקש the same, to *infnare*: to catch as in a snare, Psalm cix. 11. —קשא a *cucumber*, Numb. xi. 5. מקשה a garden of cucumbers, Isai. i. 8.—קשקש the *scales* of a fish: a coat of mail resembling the scales of fishes, 1 Sam. xvii. 5.

קשב to be *attentive*, attend, hearken, mark well.

קשה to *harden*, Isai. lxiii. 17. be hardened, Job xxxix. 16. 'Tis of more intense signification than קשה.

קשט exact precise *truth or purity*, Psalm lx. 4. Prov. xxii.

21. קשיטה a piece of money, rendered by the Septuagint a lamb or sheep, probably a coin stamped with the figure of a lamb, typical of harmlessness or purity, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11.

קשר to *bind*, band together or conspire: treason, conspiracy, or confederacy. קשרים some ornamental bandage, Isai. iii. 20. Jer. ii. 32. מקשרות, קשרים stronger, or more firm and compact, Gen. xxx. 41, 42.

קשת a *bow*.

ראה to *see*, look, look at, regard, be seen, appear, a seer. הראה to cause to see, or to shew. ראה a

vision. מראה a beholding, Eccl. v. 11. מראה

appearance, aspect, countenance, sight, vision. ראי

speculum or mirror, Exod. xxxviii. 8. Job

xxxviii. 18. ראי a gazing stock, Nahum iii. 6. ראה

a glede or kite, a bird of a sharp sight, Deut. xiv. 13.

מראה filthy or provoking, Zeph. iii. 1. מראה

הראיות (מראה) bitter) from מר bitter) crop or gall bladder, Lev. i. 6. from מר

meet,



meet, i. e. seemly, or lightly, Esther ii. 9.—**ירא** to fear, *venerate*. **נורא** to be feared, fearful, dreadful. **יראה** fear, dread, terror. **מורה** in fear, Psalm ix. 20. (**יורה** shall be watered, Prov. xi. 25. from **ירה** in **ירה**.)

**ראם** most probably, the *Rhinoceros*, though render'd the unicorn.

**ראמות** *Coral*, Job xxviii. 18. Ezek. xxvii. 16.

**ראש** *head*, top, chief, captain, principal, beginning, first, chief, place, or chief thing, total sum: a military band or troop under a distinct head: a capital poison or poisonous weed, rendered gall, venom, or hemlock. (**ראש** poor, poverty, put for **רש** or **ריש** 2 Sam. xii. 1, 4. Prov. vi. 11. x. 4. xiii. 23. xxx. 8.) **ראשון**, **ראשנה** first, former, ancestor, chief, foremost, before time, at first. **ראשית** first, Jer. xxv. 1. **ראשית** beginning, principal, chief, first, first fruit. **ראשת**, **מראשת** a pillow or bolster for the head: a principality or head-tire, Jer. xiii. 18.

**רבב** **רבה** to *be or become many or great*, increase, multiply: to nourish or bring up, i. e. make great, Lam. ii. 22. Ezek. xix. 2. **רב**, **רבה**, **הרבה** much, more, many, enough, sufficient, great, abound, abundantly, multitude and the like. **רבבה** an infinite or indefinitely great number. **רבות**, **רבו**, **רבא**, **רבוא** ten thousand. **רביבים**, **רביבים** showers, consisting of an infinite number of drops. **מרבה** much, Ezek. xxiii. 32. **תרבות**, **תרבות**, **מרבית** multitude, greatness, increase.—**רוב** to multiply words in dispute, to *contend*, strive, plead, debate, chide: fight, 1 Sam. xv. 5. **רוב**, **ריב** controversy, contention, suit, or cause. **מריבה** strife. **יריב** he that contendeth or striveth, Psalm xxxv. 1. Isai. xlix. 25. Jer. xviii. 19. —Translators have given the sense of *shooting* to the root **רב** or **רבה** in Gen. xxi. 20. xlix. 23. Job xvi. 13. Psalm xviii. 14. Jer. l. 29. but each of these passages will admit the translating the words agreeable to the preceding senses: thus, Gen. xxi. 20. great or powerful with his bow! Gen. xlix. 23. contended with him,



instead of shot at him, Job xvi. 13. his great men, instead of his archers. Psalm xviii. 14. he multiplied, instead of shot out lightnings, Jer. l. 29. many, instead of archers.—**אַרְבֵּה** a locust, an insect that increases prodigiously.

**רַבָּר** to *deck*, Prov. vii. 16. **רַבִּיד**, **רַבִּיר** an ornamental chain for the neck, Gen. xli. 42. Ezek. xvi. 11. **מַרְבָּרִים** ornamental coverings of tapestry, Prov. vii. 16. xxxi. 22.

**רַבָּךְ** *fried* or *baken*, Lev. vi. 21. vii. 12. 1 Chron. xxiii. 29.

**מַרְבַּע**, **רַבּוּעַ** four square, a square, fourth part. **רַבִּיעִית**, **רַבִּיעִי** fourth; fem. **רַבִּיעִית**, square, squared. **אַרְבַּעַת**, **אַרְבַּעַתִּי** four. **אַרְבַּעִים** forty. **אַרְבַּעִיתִי** four-fold, 2 Sam. xii. 6.—**רַבַּעַ**, for **רַבָּעַ** putting **ע** for **צ** after the Chaldean manner, means to lie down, or gender, in Lev. xviii. 23. xix. 19. xx. 16. Psalm cxxxix. 3.

**רַבָּעַ** to *lie down* or *couch*. **מַרְבָּעַ**, **רַבָּעַ** a resting or couching place.

**מַרְבָּק**, **רַבָּק** a *stall* for fattening cattle, 1 Sam. xxviii. 24. Jer. xli. 21. Amos vi. 4. Mal. iv. 2.

**רַגֵּב** a soft moist *clod* of earth, Job xxi. 33. xxxviii. 38.

**רָגַז** to be *shaken with a violent concussion*, to be troubled, quake, shake, tremble, moved, or hurried, to disquiet: fall out or be ruffled, Gen. xlv. 24. to stand in awe or be afraid, Psal. iv. 4. to rage, Prov. xxix. 9. fret, Ezek. xvi. 43. be wroth, Isai. xxviii. 21. provoke, Job xii. 6. trouble, trembling, rage, wrath, fear: noise or concussion, Job xxxvii. 2. **רָגַז** trembling, Ezek. xii. 18.—**אַרְגֵּז** a coffer or *small chest*, 1 Sam. vi. 8, 11, 15.

**רַגֵּל** the *foot*, footman: to foot it about in order to spy out and report what is discovered: to act the spy; so, to slander, 2 Sam. xix. 27. Psal. xv. 3. **רַגְלִים** footings, turns, or times, Exod. xxiii. 14. Numb. xxii. 28, 32, 33. **מַרְגְּלִים** spies. **מַרְגְּלָתִי** feet, Ruth iii. 4, 7, 8, 14. Dan. x. 6. **תַּרְגְּלָתִי** I taught to go; 'tis rather a noun, my footing was for Ephraim, Hosea xi. 3. i. e. I attended him.



**רגם** to *stone*, a capital punishment among the Israelites.  
**מרגמה** a sling, or heap of stones, Prov. xxvi. 8.  
**רגמתם** their counsel, Psalm lxviii. 27. This may mean, their supreme authority, signified by *stoning*, in the same manner as it was represented among the Romans by the Fasces and Securis, the instruments of punishments carried before the Consuls.

**ארגמן** and **ארגון** *purple*.

**רגן** to *mutter or murmur*, Deut. i. 27. Psal. cvi. 25. Isai. xxix. 24. **נרגן** a tale-bearer, Prov. xviii. 8. xxvi. 20, 22. a whisperer, Prov. xvi. 28.

**רגע** to *still or stop*; make quiet, to rest, or cause to rest: is broken, rather dry, stiff, or fixed, Job vii. 5. (rendered to divide, in Job xxvi. 12. Isai. li. 15. Jer. xxxi. 35. but probably means to *still* the sea.) **מרגוע** rest, Jer. vi. 16. **מרגעה** refreshing, Isai. xxviii. 12. **רגע** a stop, moment, or instant of time, suddenly. **רגעים** quiet, Psal. xxxv. 20.

**רגש** to *join in a thing by mutual consent* in a friendly manner, as in Psal. lv. 14. or in an hostile manner, to rage, or conspire, Psalm ii. 1. **מרגשה** an insurrection, Psalm lxiv. 2.

**רדד** to subdue or *bring down*, Psalm cxliv. 2. Isai. xlv. 1. to spread or lay down, 1 Kings vi. 32. **רדיד** a kind of veil, probably reaching down to the feet, Cant. v. 7. Isai. iii. 23.—**רדה** and **רוד** to *hold in a low state*, or in subjection, to rule, have dominion, come down, cast down, subdue: take down, Judges xiv. 9. **אריד** I mourn or come down, Psalm lv. 2.—**ירד** to *descend*, come, go, sink, run, take, or cast *down*, and the like. **מורד** declivity, going down, or descent: thin or beaten down, 1 Kings vii. 29. **מורוד** cast out or reduced, Isai. lviii. 7. misery or dejection, Lam. i. 7. iii. 19.—**נרד** *Spikenard*, Cant. i. 12. iv. 13, 14.

**רדם** to be in a *deep sleep*. **תרדמה** a deep sleep.

**נרדף** to *follow after*, pursue, chase, persecute. **נרדף** what is past or driven away, Eccl. iii. 15.

**רהה** to be *afraid*, Isai. xlv. 8. **מורה** in fear, Psal ix. 20.

—**ירה** to *throw, cast, shoot at*: to lay or place  
 S 2



- place right and true, Gen. xxxi. 51. Job xxxviii. 6. **הורה** to cast or shower down rain, Hosea x. 12. **יורה** the former rain, which fell in *Palestine* about the middle of November. **מורה** the same, Joel ii. 23. a plentiful rain, Psalm lxxxiv. 6. **יורא** shall be watered, Prov. xi. 25. — **הורה** to teach or shew, i. e. to cast into the mind. **מורה** a teacher. **תורה** a doctrine or law. — **מורה** a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11. which cuts off and so casts off what is opposed to it. — **מורה** a rebel, from **מרה**.
- רהב** to be or make *firm and courageous*, Psa. lx. 5. to make sure or firm, Prov. vi. 3. to behave courageously or proudly, Isai. iii. 5. strengthen or make courageous, Psa. cxxxviii. 3. In Cant. vi. 5. it may be read thus, Turn thine eyes towards me, that they may comfort me. — Strength, courage, or firmness, Job ix. 13. xxvi. 12. Psalm xc. 10. Isai. xxx. 7. **רהבים** the stout or proud, Psa. xl. 4.
- רהט** a gallery, gutter, or trough, Gen. xxx. 38, 41. Exod. ii. 16. Cant. i. 17. vii. 5.
- רוה** to be *soaked, drenched, or saturated with liquor*. **רויה** well watered, Psa. lxvi. 12. plentifully supplied, Psalm xxiii. 5. **רוה** drunkenness, Deut. xxix. 19. **ברי** by watering, Job xxxvii. 11. See in **רי**.
- Look for **רוב**, **רוד**, **רוח**, **רום**, &c. leaving out the middle **ו**.
- רוח** to wax or make *lean*. **רוון**, **רוי** leanness.
- רוח** a banquet, Amos vi. 7. a mourning feast, Jer. xvi. 5.
- רום** to *wink at*. Job xv. 12.
- רון** a *weigher of counsel*, a counsellor, or prince.
- רוח** *spirit, air, wind, breath*: space or airy opening, Gen. xxxii. 16. to take breath or be refreshed, 1 Sam. xvi. 23. Job xxxii. 20. enlargement or respiration, Esther iv. 14. **רוחה** respite or breathing time, Exod. viii. 15. breathing, Lam. iii. 56. **מרווחים** large, airy, Jer. xxii. 14. **רחת** a van for winnowing corn, Isai. xxx. 24. — **ריח** to *smell*, a smell, flavour, scent, steam. (**ריח** a mill, Exod.



- Exod. xi. 5. Numb. xi. 8. **רחים** millstones, Deut. xxiv. 6. Ifai. xlvii. 2. Jer. xxv. 10. Connection uncertain.)—**ירח** the moon, or the *Lunar Light*, reflected from the moon's orb; a lunation or month.
- רחב** to be *broad*, wide, large; proud, i. e. dilated in heart; to enlarge or be enlarged. Breadth. **רחוב**, **רחב** a street, or broad way. **מרחב** breadth, a large or broad place.
- רחל** a *sheep*, Gen. xxxi. 38. xxxii. 14. Cant. vi. 6. Ifai. liii. 7.
- רחם** the *womb* or *bowels*; which being the seat of the tenderest feelings; hence to love, to compassionate, find or obtain mercy. **רחום** merciful or full of compassion. **רחמים** bowels, tender mercies. **רחמה**, **רחם** a damsel, or miss of tender age, Judg. v. 30. the Gier Eagle, a species of vulture, remarkably tender to its young, Lev. xi. 18. Deut. xiv. 17. **רחמות** pitiful or tender, Lam. iv. 10.
- רחף** to *move tremulously*, to shiver or flutter, Deut. xxxii. 11. Jer. xxiii. 9. **מרחפת** moving or causing a tremulous motion, Gen. i. 2.
- רחץ** to *wash*. **רחצה**, **רחץ** a washing, Psalm lx. 8. cviii. 9. Cant. iv. 2. vi. 6.
- רחק** to be, go, flee, or put *far off*, or far away. **רחוק** a large space or distance, Josh. iii. 4. far off, long ago, a great while to come. **רחקה**, **רחוקה**, **מרחק** far off, distant. **ירחק** be loosed, having its parts dissolved from each other, Eccl. xii. 6.
- רחש** to indite, or *bubble up*. Psal. xlv. 1. **מרחשת** a frying pan, Lev. ii. 7. vii. 9.
- רחת** a van for winnowing corn, from **רוח**.
- רטט** fear or *horror*, Jer. xlix. 24.—**ירט** to *turn aside*, or be perverse, Numb. xxii. 32. turn over, Job xvi. 11.
- רטב** to be *wet* or *moist*, Job viii. 16. xxiv. 8.
- רטפש** *fresh*, Job xxxiii. 25.
- רטש** to *dash* or *be dashed* in pieces.
- רי** watering, Job xxxvii. 11. from **רוה**, or perhaps **ברי** in this place may be from **ברר** and mean, the purity or pure æther.

See



See ריח, ריק, ריר leaving out the middle י.

רכך to be *tender or soft*, mollify. רך, מרך faintness or tenderness, Lev. xxvi. 36. Deut. xxvii. 56. — ירכה, ירך the *thigh*: a side of any thing, the shaft of the golden candlestick; the coast or border of a country.

רכב to *ride*, a rider, horseman, or charioteer: a chariot; the upper millstone, which rides upon the lower, Deut. xxiv. 6. Judg. ix. 53. 2 Sam. xi. 21. מרכבה, רכוב, רכוב, מרכבה a chariot. מרכב a saddle, Lev. xv. 9. the covering or tilt of a chariot, Cant. iii. 10.

רכל to *trade*, a merchant. רכלה merchandise, traffic. מרכלה a market, Ezek. xxvii. 24. רכיל a tale-bearer, slanderer, trading in slander.

רכס to *knöt*, or bind fast with a knot, Exod. xxviii. 28. xxxix. 21. רכסים knotty, rugged places, Isai. xl. 4. pride, rather vexatious tempers or actions, which are like rugged knobs in a road, Psalm xxxi. 20.

רכש to *earn or acquire by labour or industry*. Working cattle, such as mules, &c. 1 Kings iv. 28. Esther viii. 10, 14. Micah i. 13. רכוש substance or goods gotten.

רם and רום to *raise up*, heave, lift up, offer up, exalt, be high, tall, lofty. רום, רם highness, height, haughtiness. רומה haughtily, Micah ii. 3. רמה high

place. רמות height, Ezek. xxxii. 5. רוממות high praises, Psal. cxlix. 6. מרום high, on high, upward, above, height, high place. תרומה an oblation or

offering up, especially an heave-offering. תרומיה the same, Ezek. xlvi. 12. (רים an unicorn or rhinoceros, put for ראם Job xxxix. 9, 10.) — רמה to *hurt in an unexpected way*, as the word may be explained, Exod. xv. 3, 21. Psal. lxxviii. 9. Jer. iv. 29. to deceive, beguile, betray. רמיה deceit, deceitful, deceitfully. מרמה, מרמית, תרמית treachery, deceit, guile, false, deceitful. — רמה a *worm*; breed worms, Exod. xvi. 20. Connection uncertain.

רמה a *lancet*, spear, or javelin. רמך a *dromedary*, Esther viii. 10. perhaps a Persian word. הרמון a *pomegranate*. — ארמון a *palace*, written רמון in Amos iv. 3.



רמס to *tread or trample*. מרמס a treading or trampling.  
 רמש to *creep, crawl*, or move along: a reptile.  
 רנן to *sound aloud*, or exert the voice with vehemence, so  
 to shout, sing aloud, rejoice, triumph, cry out. רננה  
 singing, joy. רני songs, Psal. xxxii. 7. רנה singing,  
 shouting, cry. רננים goodly, viz. wings, Job xxxix.  
 13. the wings of the ostrich, having an exulting agita-  
 tion.—רנה rattleth, Job xxxix. 23.  
 ארנבת the *hare*, Lev. xi. 6. Deut. xiv. 7.  
 רסס to temper or *moisten*, Ezek. xlvi. 14. רסים a drop  
 or moisture, Cant. v. 2. a breach which lets in water,  
 Amos vi. 11.  
 רסן a *bridle*, Job xxx. 11. xli. 13. Psalm xxxii. 9. Isai.  
 xxx. 28.  
 רעה to *feed*; feed upon or eat up, a feeder, shepherd,  
 pastor, herdman. רע, מרעה, מרעית pasture. רע  
 thought or care, Psalm cxxxix. 2, 17. רעיון, רעות  
 vexation; eating up or devouring the heart or spirit;  
 used often and only in Ecclesiastes. רע, רעה, רע  
 companion, friend, neighbour, fellow, as if of the  
 same flock, feeding together. רעיתי my love, in the  
 Canticles. רעה to use as a friend, Judges xiv. 20.  
 התרועע make friendship with, Prov. xxii. 24. התרועע  
 shew one's self friendly, Prov. xviii. 24. — רוע, ריע  
 to shout, triumph, make a joyful  
 noise, sound an alarm, cry out aloud; this sense may  
 be taken from the sound of the word *ring, rung*.  
 תרועה a shout, shouting, blowing of trumpets, joy-  
 ful sound, rejoicing, alarm.—ירע and רעע to *break or*  
*shatter to pieces*, break down, destroy: to be grievous,  
 be grieved, to do harm. הרע to hurt, do ill, or  
 wickedly, afflict, harm, bring evil upon. מרע an evil  
 doer. רע, רעה evil, bad, wicked, grievous: wicked-  
 ness, sadness, badness, hurt, harm, evil, affliction,  
 wrong, mischief, and the like.—יריעה a curtain, per-  
 haps from רעה a companion, since the word means a  
 curtain relatively to another curtain, to which it is  
 associated by loops or taches.  
 רעב to suffer *hunger*: hungry. רעבון, רעב famine, hunger,  
 dearth.



רעד to *tremble*, Psalm civ. 32. מרעיד trembling, Ezra x. 9. Dan. x. 11. רעד, רעדה trembling or tremor.

רעל to be *violently shaken*, Nahum ii. 3. trembling, Zech. xii. 2. תרעלה trembling or astonishment, Psalm lx. 3. Ifai. li. 17, 22. רעלות some unknown ornaments, Ifai. iii. 19.

רעם to thunder, to roar like thunder, or to be violently agitated: to trouble, to be troubled, 1 Sam. i. 6. Ezek. xxvii. 35. רעם, רעמה thunder. *Violent Concussion* seems to be the radical idea.

רענן to be *green or flourishing*: green or fruitful, Cant. i. 16. fresh, giving a verdant or blooming air or state, Psal. xcii. 10.

רעף to *distill or drop*, Job xxxvi. 28. Psalm lxxv. 11, 12. Prov. iii. 20. Ifai. xlv. 8.

רעץ to *break in pieces* or ruin the power of a nation, Exod. xv. 6. Judg. x. 8.

רעש to *shake*, quake: a shaking: an earthquake.

רפה to be *slack*, loosen, slacken, remit, relax, yield, or abate, to wax faint or feeble; to weaken; to consume or loosen the parts, Ifai. v. 24. נרפים idle or remiss, Exod. v. 8, 17.—to dismiss, let go, let alone, leave, cease from: let down or slacken, Ezek. i. 24, 25. stay, remit, or slacken, 1 Sam. xv. 16. 2 Sam. xxiv. 16. 1 Chron. xxi. 15. be still, submit, yield, Psalm xlvi. 10. מרפה slothful, Prov. xviii. 9. and מתרפים slack, Josh. xviii. 3. i. e. remiss. מרפיון feebleness or relaxation, Jer. xlvii. 3. מרפא yielding, i. e. relaxing or abating of spirit, Eccl. x. 4. weakening, Jer. xxxviii. 4.—רופ or רפף to tremble or be *shaken exceedingly*, Job xxvi. 11. רפות, ריפות grains of corn pounded by repeated concussions in a mortar, 2 Sam. xvii. 19. Prov. xvii. 22.—רפא to *heal*, repair, be healed, a physician. רפאות medicines. מרפא health, healing, cure, healthy, sound. ירפו they have healed, Jer. viii. 11. תרופה medicine, Ezek. xlvii. 12. רפא, רפה a giant of a healthy robust constitution. רפאים the dead or deceased, i. e. dead bodies loosen'd or crumbled into dust, so derived from רפה to loosen.



רפר to *spread* or *strew* under one, Job xvii. 13. xli. 30.

Cant. ii. 5. רפידה the bottom, Cant. iii. 10.

רפס to submit or humble one's self, i. e. as it were to *trample on* one's self, Psal. lxviii. 30. Prov. vi.

3. See רפש below.

רפסדות floats, 2 Chron. ii. 16.

רפק resting or leaning herself, Cant. viii. 5.

רפש to foul water by *trampling* in it, Prov. xxv. 26.

Ezek. xxxii. 2. xxxiv. 18, 19. mire or mud of troubled water, Isai. xlvii. 20.

רפת a stall for oxen, Hab. iii. 17.

רצצ to bruise or crush, break, oppress, discourage,

התרצץ struggle together, or bruise one another, Gen.

xxv. 22. רצים shatter'd pieces, Psal. lxviii. 30. רצה to

please or to take pleasure in, accept, delight in, enjoy, be favourable to, or treat with favour. רצון favour, pleasure,

voluntary will, delight, acceptance, good will.—רוץ to

run. רצים runners, posts, footmen, guard, or running

attendants. תריץ shall soon stretch out, or act with expe-

dition, Psal. lxviii. 31. מרוץ a running, race,

course: violence or incursion, Jer. xxii. 17.—רצא put

for רוץ to run, Ezek. i. 14. and for רצה to accept, Ezek.

xliii. 27.

רצד to leap, exult, Psal. lxviii. 16.

רצח to murder, kill, slay; a murderer, murder, killing, slaughter.

רצע to bore, Exod. xxi. 6. מרצע an awl, Exod. xxi. 6.

Deut. xv. 17.

רצף to pave, רצפה, רצפה a pavement. רצף a

hearth-coal, 1 Kings xix. 6. Isai. vi. 6. the hearth or

fire place being the only part that was paved in the tents and houses.

רק save, only, nevertheless, in any wise and the like, a par-

ticle of *extenuation*—רקק, רקק a very thin cake or wafer.

רקת lean or thin of flesh, Gen. xli. 19, 20, 27. רקת the

temples, or the thin bone of the temples, Judges iv. 21,

22, 26. Cant. iv. 3. vi. 7. אריקם I cast them out, or

spread them thin, Psalm xviii. 42.—ריק to evacuate, to

empty, draw or pour out. ריק, ריק empty, vain. ריק

T

empty,



- empty, void, vain, without cause. רק armed or drew out, Gen. xiv. 14.—ירק to cast out somewhat *moist*, so to spit. רק spitting or spittle, the moisture of the mouth. ירק the moist, green, or tender shoot of a plant, herb or grass. ירקון mildew, a disease in corn arising from too much moisture: a paleness like that of mildewed corn, Jer. xxx. 6. ירקרק a greenish or yellowish colour, Lev. xiii. 49. xiv. 37. Psalm lxviii. 13.
- רקב to *rot*. רקב, רקבון rottenness.
- רקד to *skip*, leap, dance, or jump.
- רקח to *compound spices or perfume*; to season: a confectioner or apothecary: perfume, compound ointment. מרקח the same. מרקחה a confectioner's vessel or pot, Job xli. 31.
- רקם to *embroider*: an embroiderer. רקמה, רקם needle work, broder'd work of divers colours: curiously wrought, Psalm cxxxix. 15. (ריק vain, empty, without cause; from ריק.)
- רקע to *spread abroad* by beating or stamping upon, רקיע broad plates, Numb. xvi. 38. רקיע the firmament or expansion.
- רר to *trickle down*, Lev. xv. 3. ריר spittle or flaver trickling down, 1 Sam. xxi. 13. the white, most fluid part of an egg, Job vi. 6. or it might here mean the flaver: i. e. the insipid talk of a dreaming unthinking person: see חלל.
- רש see under ת.—רוש to lack or be *poor*, רש poor. ריש poverty, (ראש is sometimes put for it, see ראש.) רשע to impoverish or be impoverished, Jer. v. 17. Mal. i. 4. הטרשע to make himself poor, Prov. xiii. 7.—רשה, רשון a grant or license, Ezra iii. 7. a Chaldee word.—(ראש for ראש gall, Deut. xxxii. 32. ראשון former, Job viii. 8. מרשית for מראשית from the beginning, Deut. xi. 12.)—ירש to *possess*, either by inheritance, gift, or violence, what belongs to others: to inherit, succeed, take possession of. נורש to be dispossessed, or come to poverty. הוריש to drive out, dispossess, disinherit, cause to possess. מורשים possession, heritage. מורשים thoughts



- thoughts or possessions, Job xvii. 11.—**תירש** new wine, properly the juice driven or squeezed out of the grape: once it means the juice, nor yet driven out, but to be driven out, Isai. lxxv. 8.
- רשם** to mark or *note*, Dan. x. 21. from the Chaldee.
- רשע** to *disturb* or *throw into confusion*, 1 Sam. xiv. 47. Job xxxiv. 29. to act wickedly, or be wicked. **הרשיע** to condemn as wicked. **רשע** wicked. **רשעה**, **רשע** wickedness, **מרשעת** wicked woman, 2 Chron. xxiv. 7.
- רשף** a *red hot coal*, Job v. 7. Cant. viii. 6. Hab. iii. 5. burning heat, Deut. xxxii. 24. a flash of lightning, Psalm lxxviii. 48. a glittering, flashing arrow, Psalm lxxvi. 3.
- רשת** a *net*.
- רתת** *trembling*, Hosea xiii. 1.
- רתח** to *boil*, or cause to boil, Job xxx. 27. xli. 31. Ezek. xxiv. 5. **רתחים** boilings or ebullitions, Ezek. xxiv. 5.
- רתם** to *bind*, Micah i. 13. the juniper tree, or a species of broom, whose long flexible twigs served for binding, 1 Kings xix. 4, 5. Job xxx. 4. Psal. cxx. 4.
- רתק** to *be bound as with a chain*, Nahum iii. 10. be loosed, or perhaps too much bound and contracted, Eccl. xii. 6. **רתוק** a chain, 1 Kings vi. 21. Isai. xl. 19. Ezek. vii. 23.

ש

- שאח** to *lay waste* or *make desolate*, which is generally attended with a great noise or tumult: to rush or make a rushing noise, Isai. xvii. 12, 13. **שאון**, **שואה**, **שאיה** *desolate*, *desolation*, *tumultuous*, *tumult*, *rushing noise*. **שאון** noisy pomp, Isai. v. 14. **תשאות** noise, Job xxxvi. 29. crying, Job xxxix. 7. stirs, Isai. xxii. 2. shoutings, Zech. iv. 7. **משתאה** wondering or astonished in mind, Gen. xxiv. 21.—**שוא** *vain*, false, vanity: written **שו** in Job xv. 31.—**נשא** to *bear*, carry, take, accept, take up, lift up, take away, bring forth, bear up: taken away by burning,



burning, Nahum i. 5. to contain or take in, Ezek. xlv. 11. obtain or receive, Esther ii. 9, 15, 17. lade or make to bear, lay upon. נשא carriages, Isai. xlvi. 1. משא a burden: a collection, 2 Chron. xxiv. 6, 9. משא a mess, gift or reward taken: an oblation, Ezek. xx. 40. נשא gift, 2 Sam. xix. 42. משא respect or acceptance, 2 Chron. xix. 7.—נשא to take up, lift up, exalt. שאת dignity, highness, excellency, a rising. שיא excellency, Job xx. 6. משאת an elevated sign, Jer. vi. 1. a flame or elevation, Judg. xx. 38, 40. נשיא a prince, ruler or captain, one in an elevated station. נשאים, נשיאים vapours raised up from the earth, Psalm cxxxv. 7. Prov. xxv. 14. Jer. x. 13. li. 16.—נשא to bear, spare, forgive or take away sin. נשוי forgiven or taken away, Psalm xxxii. 1. נשא to puff up, deceive or seduce by elation. משאון deceit, Prov. xxi. 26. שא, נשא are several times found for שח or נשה which see.

שאב to draw water. משאבים places of drawing water, Judg. v. 11.

שאג to roar. שאגה a roaring.

שאט to despise, or insult, Ezek. xvi. 57. xxviii. 24, 26. contempt, or despite, Ezek. xxv. 6, 15. xxxvi. 5.

שאל to ask, enquire, require, desire, to borrow, lend. שאלה petition, request, loan, desire. שאל the common receptacle or region of the dead; so called from the insatiability of the grave, which is as it were always asking or craving more.

שאנן to be at ease or in profound tranquillity, commonly attended with careless security and insolence: tumult, rather insolent security, 2 Kings xix. 28. Isai. xxxvii. 29. The word is written שלאנן Job xxi. 23.

שאס to spoil or plunder, written for שס spoil, in Jer. xxx. 16.

שאף to absorb, swallow up, or devour, Job v. 5. Psalm lvi. 1. lvii. 3. Isai. xlii. 14. Ezek. xxxvi. 3. Amos viii. 4. to snuff or draw in the spirit or gross air, Jer. ii. 24. xiv. 6. hasteth or draweth in the air, Eccl. i. 5. to pant or aspire after, to desire; i. e. as it were to gape after, Job vii. 2. xxxvi. 20. Psalm cxix. 131. Amos ii. 7.

שאר



**שאר** to *leave, be left, or remain as a residue.* **שארית** the rest, a residue, remnant, remainder. **שאר** food or reserved part, Exod. xxi. 10. that part of an animal which is reserved for food, as distinguished from the skin, &c. or what remaineth when life is extinguished, viz. the flesh: a relation by consanguinity, i. e. a remnant or remainder of the same flesh and blood: body, rather family, Prov. v. 11. leaven, a piece of dough, left in the kneading trough, which by growing sour, contracts a fermenting quality, Exod. xii. 15, 19. xiii. 7. Lev. ii. 21. Deut. xvi. 4. **משארה** a kneading trough, Exod. viii. 3. xii. 34. Deut. xxviii. 5, 17.

**שאת** see under **שא**.

**שוב** and **שוב** to *turn, return, turn away, turn back; go, come, or bring again; convert, restore, requite, recompence, answer, and the like.* **חשובה** a return, answer. **שובה** returning, **שובב** flidden back, pervert; froward, backsliding. — **שב** to be grey-headed, 1 Sam. xii. 2. Job xv. 10. i. e. when man is returning to dust, from whence he was taken. **שיב**, **שיבה** old age, hoary head, grey or hoary head. — **שבה** to *carry or be carried away captive.* **שבי** a captive. **שבי**, **שבית**, **שבוח**, **שיבת**, **שבית** captivity. — **שבו** an *agate*, some kind of precious stone, Exod. xxviii. 19. xxxix. 12. perhaps, as reflecting or returning all kinds of colours. (**שבבים** in pieces, rather violent *flames*, Hosea viii. 6. **שביב** a spark or bright flame, Job xviii. 5. This is from the Chaldee meaning of the word.) — **ישב** to *sit, dwell, inhabit, abide.* **הושב** to cause to dwell, to set, place, and the like. **שיבה** abode or stay, 2 Sam. xix. 32. **מושב** a seat, habitation. **תושב** a sojourner, foreigner, or stranger permitted to dwell among the Israelites, as proselytes of the gate. — **נשב** to *blast or dissipate by blowing*, Psalm cxlvii. 18. Isai. xl. 7. drive away, Gen. xv. 11.

**שבח** to praise or commend in a *pleasing, soothing* manner: to appease or calm, Psalm lxxv. 7. lxxxix. 9. to keep in, repress or sooth resentment, Prov. xxix. 11. **השתבח** in Hithpael, to triumph or glory, rather to sooth or solace one's self, 1 Chron. xvi. 35. Psal. cvi. 47.

**שבט**



**שֶׁבֶט** a *rod or shoot*, a staff; a scepter or rod, as a token of authority; a tribe, being a shoot or branch of a family: a pen resembling a small rod, Judges v. 14. a dart or shaft of a dart, 2 Sam. xviii. 14. the eleventh month *Sebat*, Zech. i. 7. falling in our January and February, when in those countries plants began sensibly to shoot forth.

**שֶׁבַךְ** to be *entangled*: 'tis the same as the root **סִבַּךְ**, putting ש for ס. **שֹׁבַךְ** thick, intangled bough, 2 Sam. xviii. 9. **שֶׁבָכִים** nets, 1 Kings vii. 17. **שֶׁבְכָה** checker work, net work, a wreath, wreathen work: a lattices, 2 Kings i. 2.

**שֶׁבֶל** an ear of corn, i. e. the *stretching on* of a stalk: a branch, the stretching on of the olive, Zech. iv. 12. **שְׁבִיל** a path stretching on forward, Psalm lxxvii. 19. Jer. xviii. 15. **שֶׁבֶלֶת** ears of corn, Job xxiv. 24. floods, Psal. lxxix. 2, 15. a channel, Isai. xxvii. 12. which stretch forward. **שֶׁבֶל** the leg, which moves and stretches forward in walking, Isai. xlvii. 2. (**שֶׁבֶלֶל** a snail, Psalm lviii. 8. from **יָשַׁב** to dwell **ב** in **לֹל** a winding shell.)

**שֶׁבִים** a *caul or fillet*, Isai. iii. 18. some female ornament. **שָׁבַע** to have *sufficient*, to be satisfied, to satisfy, fill, be filled. **שָׁבַע**, **שָׁבְעָה** full, fullness, plenty. — **נִשְׁבַּע** to give sufficient assurance, to swear. **הִשְׁבִּיעַ** to adjure or charge, swear, or make to swear. **שְׁבוּעָה**, **שָׁבְעָה** an oath.—**שָׁבַע**, **שָׁבְעָה** seven, a number denoting fullness or sufficiency. **שִׁבְעִים** seventy. **שִׁבְעָתַיִם** seven times or seven fold. **שְׁבִיעִי**, **שָׁבְעִי** seventh. **שָׁבַע**, **שָׁבְעָה** a week.

**שָׁבַע** to be *straitly inclosed*, Exod. xxviii. 20. to embroider, rather tie close, Exod. xxviii. 39. **מִשְׁבָּצוֹת** Ouches, pieces of gold made firmly to inclose the onyx stones, Exod. xxviii. 11, 13, 14, 25. xxxix. 6, 13, 16. Psalm xlv. 13. **תִּשְׁבֵּץ** embroidering, rather inclosing, meaning there a close strait coat, Exod. xxviii. 4. **הַשְׁבֵּץ** anguish, or the inclosing party, 2 Sam. i. 9.

**שָׁבַר** to *break*, hurt, destroy: to buy or sell food, being thus distributed or broken into distinct portions: corn or provision thus distributed. Breach, breaking, bruise, destruction,



destruction. Interpretation or breaking open, Judg. vii. 15. *אשביר* shall I bring to the birth, rather cause to break forth, Isai. lvi. 9. *שברון* destruction, breaking, Jer. xvii. 18. Ezek. xxi. 6. *משבר* birth or breaking forth. *משברים* waves, breakers. — *שבר* to *look attentively*, view, wait, hope: This signification is from the Chaldee: Ruth i. 13. Neh. ii. 13, 15. Esther ix. 1. Psalm civ. 27. cxix. 116, 166, cxlv. 15. cxlvi. 5. Isai. xxxviii. 18.

*שבת* to *rest or cease* from acting or working. *שבת*. *שבתון* *שבת* *משבת* sabbath, rest, *שבת* is often the infinitive of *ישב*.

*שגב* and *שגה* to *go astray or wander through ignorance or mistake*, to err, be deceived: to be ravished or carried away by a violent affection, Prov. v. 19, 20. *שגגה*, *משגה*, *משגה* *שגיא* ignorance, error. *שגיון* a wandering song, Psal. vii. in the title. *שגיונות* wanderings, Hab. iii. 1. (turned back, 2 Sam. i. 22. for *נשוב* from *נשוב*.) — *שיג* a *pursuit*, 1 Kings xviii. 27. — *שיג* to *reach to*, overtake, attain, take hold of. (remove, Job xxiv. 2. for *ישיג* and *תסג* thou shalt take hold, Micah vi. 14. for *תשג*.) — *שגא* to *grow or increase*. *שגיא* great, Job xxxvi. 26. xxxvii. 23. *שגשג* make to grow, Isai. xvii. 11. This sense of the root is Chaldaic.

*שגב* to *be raised high as an inaccessible, impregnable fortress*: be safe, exalted, lofty: to set on high out of the reach of danger. *משגב* an high tower, refuge, defence.

*שגח* to *look wistly or narrowly*, Psalm xxxiii. 14. Cant. ii. 9. Isai. xiv. 16.

*שגל* for a woman to be ravished or have her chastity violated, Deut. xxviii. 30. Jer. iii. 2. Isai. xiii. 16. Zech. xiv. 2. (*שגל* a queen or wife, Neh. ii. 6. Psalm xlv. 9. This is the Chaldee sense of the root.)

*שגע* to be *mad* or distracted. *השגע* in Hithpael, to act the madman, 1 Sam. xxi. 14, 15. *שגעון* madness.

*שגר* the *issue or increase of cattle*, Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

*שד* the *breast or teat* of a woman. — *שדד* to *spoil*, lay waste, destroy.



destroy. שר, שוד spoil, spoiling, robbery, desolation, destruction. שר a spoiler, Isai. xvi. 4. שרדים devils, destroyers, Deut. xxxii. 17. Psal. cvi. 37. שדר to harrow or break the clods, Job xxxix. 10. Isai. xxviii. 24. Hosea x. 11.—שרה a *field*, land, the country, the ground. שרה ושרות rendered, musical instruments, and that of all sorts, Eccl. ii. 8. The sense here is very uncertain.—שרי the Almighty or all-sufficient, from ש who is, and די sufficiency or enough.—שור to *plaster with lime*, Deut. xxvii. 2, 4. שיר lime, Isai. xxxiii. 12. Amos ii. 1. plaster of lime, Deut. xxvii. 2. 4.

שרם a *field*. שדמה blasted corn, Isai. xxxvii. 27. the place may be thus rendered; as a field before the corn is sown: otherwise שדמה is put for שדפה. See the following root.

שרף to *blast* or blight. שדפון a blast or blight.

שרר a range or rank of armed men, 2 Kings xi. 8, 15. 2 Chron. xxiii. 14. a range of parallel boards, 1 Kings vi. 9. The radical idea is to *arrange*; compare this root with סדר.

שה a *lamb* or kid, or one of the smaller cattle: 'tis written שי Deut. xxii. 1. 1 Sam. xiv. 34.—שו see שוה.—שה, יש, to *be*; it has rather the nature of a noun, taking after it the usual affixes, as ישך thou art, ישכם you are, and the like: intimating existence, reality, substance. תשיה, תושיה being, substance, reality, solidity; found in the following places, variously rendered: enterprise or compleatness, Job v. 12. wisdom or solidity, Job vi. 13. xii. 16. Prov. xviii. 1 Micah vi. 9. sound wisdom, Prov. ii. 7. iii. 21. viii. 14. substance, Job xxx. 22. in working, i. e. in perfecting his designs, Isai. xxviii. 29. the thing as it is, i. e. the solidity of reason, Job xxvi. 3. that which is, i. e. the total sum, Job xi. 6.—נשה to be in a *loose relaxed state*, as a sinew strained, Gen. xxxii. 32. to lay waste or bring a nation into a relaxed condition, Numb. xxi. 30. to fail or be relaxed, Jer. li. 30. to forget, i. e. for the mind to be in a relaxed heedless state: written נשא Jer. xxiii. 39. נשיה forgetfulness, Psalm lxxxviii. 12. נשני made me



me forget, Gen. xli. 51. *השה* hath deprived her, i. e. made her heedless about, viz. wisdom, Job xxxix. 17. — *נשה* to lend upon usury, and exact it, which was a great weakening or relaxing of a man's estate: written *נשא* Neh. v. 7. and *ישיא* Psal. lxxxix. 22. *נשי, נשה*, *נשיא* a creditor, usurer. *נשא* usury, Neh. v. 7. exaction, Neh. x. 31. *משאת* loan, Deut. xxiv. 10. *משאות* debts, Prov. xxii. 26. — *נשים* women, wives, from *אנוש* a man; or from *נשה* to bear children. *שהר* a witness, Job xvi. 19. — *שהדותא* witness of appointment, Gen. xxxi. 47.

*שהם* an any.

*שהר* round ornaments like the moon, Judg. viii. 21, 26. Isai. iii. 18.

*שוה* to make level, Isai. xxviii. 25. to compare, be equal: to profit, or countervail; i. e. to be an equivalent, Esther iii. 8. v. 13. vii. 4. Job xxxiii. 27. to set or lay in an even, level position, in full view, Psalm xvi. 8. cxix. 30. to make equal or like, 2 Sam. xxii. 34. Psal. xviii. 33. to lay in an even, firm position, not tottering or declining, Psal. xxi. 5. lxxxix. 19. to reckon, behave; i. e. compose one's self, Isai. xxxviii. 13. Psalm cxxxi. 2. to bring forth, rather, lay up in an even, orderly manner, alluding to the way of storing up dried grapes, Hosea x. 1. (*שו* for *שוא* vanity, Job xv. 31.) *נשתווה* in Hithpael, to be alike or equal, Prov. xxvii. 15.

Look for *שוא, שוב, שוד, שוח, &c.* leaving out the middle *ו*.

*שוף* to look full upon, Job xx. 9. xxviii. 7. look or shine full upon, Cant. i. 6.

*שור, משור* twined, twisted.

*שהה* and *שהה* to bow down, stoop, incline, be bowed down, bring low. *שה* humble, Job xxii. 29. *שהה* casting down, Micah vi. 14. *השתחוה* cast down, Psalm xlii. 6. or casteth itself down. *השתחוה* to bow down or prostrate one's self, do or make obeisance, worship, and reverence. — *שהה* to swim, in which action a person prostrates himself, Psal. vi. 6. Isa. xxv. 11, *שיחה, שוחה, שוחה* — *שהה* swimming, Ezek. xlvii. 5. — *שחת*,  
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שחח, שחוח, שחית, שח a *pit* or *flough*,—שחח to *expatiate freely* in thinking, meditating, talking, complaining or praying: to take a walk. שח thought, meditation, talk, complaint, prayer: a shrub, whose roots *expatiate* on the surface of the earth.—שח a *casting down*, Micah vi. 14.

שחד to *bribe*: a bribe, gift, reward, bribery.

שחט to *drain off* the blood of men or animals; rendered, to kill or slay: to offer or drain the blood in sacrifice, Exod. xxxiv. 25. to press out or drain, Gen. xl. 11. שחוט shot out, rather killing or murdering, Jer. ix. 8. שחוט beaten, rather drained or cleared of its dross, 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. שחימת a killing, 2 Chron. xxx. 17.

שחל a lion of a *darkish* colour. שחלת the black Babylonian Onyx, an odoriferous shell, Exod. xxx. 34.

שחין an *inflammatory swelling*, a boil, botch or bile.

שחיס what *springeth of its own accord*, Isai. xxxvii. 30. 'tis the same as שחיש 2 Kings xix. 29.

שחק the *lean, slender* cuckow, or sea-gull, Lev. xi. 16.

Deut. xiv. 15. שחפת the consumption or atrophy, Lev. xxvi. 16. Deut. xxviii. 22. שחיק cieling or slender planks of wood, Ezek. xli. 16.

שחק pride, Job xli. 34. lion, Job xxviii. 8. In both places it means a *fierce, undaunted, wild creature*.

שחק to *grind, beat or wear to pieces by conflict*: to laugh, deride, make merry, make sport, by reciprocal motions.

שחק small dust, Isai. xl. 15. שחקים, שחק the skies or æthers in conflict. שחק, שחק sport, laughter. משחק a scorn, Hab. i. 10. שחקת rejoicing, Prov. viii. 30, 31.

שחר the *darkish dawn of the morning*, or day-break: light, or dawn of light, Isai. viii. 20. black, darkish, or dusky.

שחור blackness, Lam. iv. 8. משחר morning dawn, Psalm cx. 3. שחרחרת very darkish or blackish, Cant. i. 6.

שחרות youth, the dawn of life, Eccl. xi. 10.—

שחר to seek early or diligently, or do a thing by day-break or betimes, with diligence: to rise betimes, Job xxiv. 5.

שחת



שחח to *corrupt*, mar, destroy. שחחית, שחח, corruption, destruction. (שוח a pit or flough, from שוח.)  
 שטה or שוט to *turn aside*. שטים for שטים them that turn aside, Psalm ci. 3. שטים revolters, Hosea v. 2.  
 שוט, שוטט to go, move, or run to and fro. שוטט, שוטט—  
 שוטט a whip or scourge, so call'd from the manner of its motion when used. שוטט, שוטט an oar, Isai. xxxiii. 21. Ezek. xxvii. 6, 29. שטים mariners or rowers, Ezek. xxvii. 8, 26. so call'd for the same reason.  
 שט to hold out or *extend*, Esther iv. 11. v. 2. viii. 4. שטה the shittah tree tall and extended, Isai. xli. 19. שטים shittim wood; 'tis thought to be the *Acacia* tree, or *Spina Egyptiaca*.

שטח to *spread abroad*. משטח a place for spreading.

שטם to *hate* or *set one's self against*. משטמה hatred.

שטן to be an *adversary unto*. Satan, an adversary. שטנה an accusation, Ezra iv. 6.

שטף to *overflow*, rush forth upon like water, to rinse or wash by immersion: outrageous, Prov. xxvii. 4. a flood or inundation.

שטר a *subordinate officer*, ruler, or overseer. משטר ministerial dominion, Job xxxviii. 33.

שי presents, Psalm lxxviii. 29. lxxvi. 11. Isai. xviii. 7.

(שי a sheep, put for שיה Deut. xxii. 1. 1 Sam. xiv. 34.)

Look for שיה, שיה, שיה, שיה, שיה; and שיה, leaving out the middle י.

שכך to *subside*, rendered, make to cease, Numb. xvii. 5. asswaged, Gen. viii. 1. appeased or pacified, Esther ii. 1.

vii. 10. שכך as he that setteth, Jer. v. 26. rather read the

phrase thus, as fowlers *stoop down*. שכך cover for שכך,

Exod. xxxiii. 22. שכך put for שכך his tabernacle, Lam. ii.

6.—שכה, שכיות *curiously figured* pictures, Isa. ii. 16.

שכה figured image, Lev. xxvi. 1. imagery, Ezek. viii.

12. pictures, Numb. xxxiii. 52. שכיות pictures of figur-

ed works, Prov. xxv. 11. שכך the heart or imagina-

tion which figures and paints, Job xxxviii. 36. שככה

conceit or imagination, Prov. xviii. 11. שככות

thoughts or conceptions, Psalm lxxiii. 7.—שך to *hedge*

up as with boughs and thorns, Job i. 10. Hosea ii. 6.

שכךני thou hast fenced or hedged me, Job x. 11.



שוכה a bough, Judges ix. 48, 49. שכים pricks or thorns, Numb. xxxiii. 55. שכות barbed irons, like thorns, Job xli. 7. משוכה a thorn hedge, Prov. xv. 19. Ifai. v. 5. מסוכה the same, ש being put for ש, Micah vii. 4.—נשך to *bite*: to lend on usury, Deut. xxiii. 19, 20, 21. biting usury (נשכה a *chamber*, Neh. iii. 30. xii. 44. xiii. 7. the same with לשכה the נ being perhaps put for ל by a Chaldaism, in this book of Nehemiah.)

שכב to *lie or lay down*. שכבה a lying down. משכב a lying down, a bed.

שכה to *forget*. השתכה in Hithpael, to be forgotten, Eccl. viii. 10.

שכל *wisdom, policy, skill, prudence*: to be wise, skilful, intelligent; to act or consider wisely or prudently, to make wise or intelligent, to instruct; to prosper. משכיל prudent, wise, instructive. שכלות folly, written for סכלות Eccl. i. 7.—שכל to be *bereaved* of children, to miscarry or suffer abortion, be barren. שכול, שכול deprivation, loss of children, barrenness. אשכול a cluster or bunch of ripe grapes; of which the vine was, or was to be bereaved: a cluster of some other fruit or flower, Cant. i. 14. The connection between the two senses of this root, *prudence* and *privation* is uncertain; unless, because the desire to be made wise was the original moving cause of the grand privation.

שכם to *rise up* early. משכימי, משכים early, in the morning. שכמה the shoulder rising above the other limbs: a portion or rising spot of land, Gen. xlviii. 22. a rising piece of ground, or butt to shoot at, Psalm xxi. 12.

שכן to *dwell*, inhabit, reside, abide; cause to dwell, to place: an inhabitant, neighbour. משכן an habitation, tabernacle. (שכין a knife, Prov. xxiii. 2. This sense seems to be taken from the Chaldee.)

שכר to *satisfy* thirst, drink abundantly, be drunken: strong liquor. השתכר to be drunken, or make one's self drunk, 1 Sam. i. 14. שכרון drunkenness, Ezek. xxiii. 33. xxxix. 19.—שכר to satisfy or give satisfaction for



for service done, to hire, reward. שכר, משכרה hire, reward, wages. שכיר an hired thing or hired servant. משכר to earn wages, or let one's self out to hire, Hag. i. 6. שכר sluices, rather, a gain, viz. of ponds for fish, Ifai. xix. 10. אשכר a satisfactory present, Psal. lxxii. 10. Ezek. xxvii. 15.

של as a prefix is a note of the genitive case, compounded of ש *which* and ל *to* or *for*.—שלל to *spoil*, plunder, strip: a spoil or prey. (שלה a petition, 1 Sam. i. 17. put for שאלה.) משתולל maketh himself a prey, Ifai. lix. 15. אשתוללו are spoiled, Psal. lxxvi. 5. where the א is written for ה after the Chaldean form. שילל stripped, Micah i. 8.—שלו, שלי to be *secure and at ease*. שלום, שלי quietness, tranquillity. (של error or rashness, 2 Sam. vi. 7. תשלו be negligent or deceived, 2 Chron. xxix. 11. תשלה deceive or disappoint, 2 Kings iv. 28. This is from the Chaldee meaning of the root.) שליה a new born-babe, Deut. xxviii. 57. Connection uncertain. — שלו *quails*, Exod. xvi. 13. Numb. xi. 31, 32. Psal. cv. 40.—שול *the hem or skirts* of a garment. — שילה *Shiloh*, a name of the Messiah, meaning perhaps the author of tranquillity or ease, being the prince of peace, &c. and so derived from שלה, Gen. xlix. 10.—נשל to *take or cast off, or slip off*, Exod. iii. 5. Deut. vii. 1, 22. xix. 5. xxviii. 40. Josh. v. 15. 2 Kings xvi. 6.—שלאנן to be at ease, put for שאנן, Job xxi. 23.

שלב be *parallel*, set in order or equi-distant, Exod. xxvi. 17. xxxvi. 22. שלבים parallel ledges, 1 Kings vii. 28, 29.

שלג to be *white as snow*, Psal. lxviii. 14. Snow.

להבת שלהבת *flame*, Job xv. 30. Ezek. xx. 47. the same as להב.

שלהבת יה a most vehement flame, or flame of the Lord, Cant. viii. 6.

שלח to *send*, send forth, send away, put forth, stretch out, let go, put away, dismiss; to send or shoot forth. שלוח a present sent, 1 Kings ix. 16. Micah i. 14. a plant or branch shot forth, Cant. iv. 13. Ifai. xvi. 8. a missile weapon, a dart. משלח, משלחה a sending forth,



forth: a discharge, Eccl. viii. 8.—שלחן a *table*, to and from which messes are sent.

שלט to *have power for rule or defence*. שלטת imperious, Ezek. xvi. 30. שליט a governor or ruler. שלטים shields or arms for defence. שלטון ruling power, Eccl. viii. 4, 8.

שלך to *cast*, cast out, cast away, cast forth, cast down: the cormorant, or plungeon, a kind of sea-bird, Lev. xi. 17. Deut. xiv. 17. casting itself down like an arrow on its prey.

שלם to *make up*, or make good a loss, restore, requite, recompence, pay, reward. שלום, שלמה, שלמן, שלום recompence, reward.—שלם to *make up* a work, to perfect, or finish; whole, entire, perfect.—שלם to *make up* a difference, to make peace, to be at peace. שלום, שלם peace, prosperity, peace-offering.—שלמה an outer garment made up to cover the whole body.

שלף to *draw out as a sword*, or *draw off as a shoe*: groweth up or is pulled off, Psal. cxxix. 6.

שלישי, שלושים, שלשים thirty. שלשה, שלשה, שלשה three. שלשה, שלשה third, third part, third time. שלשה, שלשה the same. משלש three, Gen. xxxviii. 24. Ezek. xlii. 6. threefold, Eccl. iv. 12. of three years old, Gen. xv. 9.—שלש to divide into three parts, Deut. xix. 3. do a thing three times, 1 Kings xviii. 34. שליש, שלש a measure, probably the third part of a bath, containing somewhat more than two gallons and a half, Psalm lxxx. 5. Ifai. xl. 12. a captain or commander, a tribune, perhaps the third in military order and office from the King. שלשים three stringed instruments, 1 Sam. xviii. 6. שלשים excellent things, Prov. xxii. 20. signifying excellent, in the third or superlative degree. שלשים children of the third generation. שלשם the third day from the present, reckoning backward: from שלש and יום day.

שם and שמה to *place*, set, or put, settle, constitute, appoint, lay upon, and the like; 'tis variously rendered, but the radical idea is to be perceived and applied without much difficulty. שם for שם to be set, Gen.



xxiv. 33. to put, Gen. l. 26. שימה a settlement or appointment, 2 Sam. xiii. 32. תשומה a placing or putting, Lev. vi. 2. שם, שמה *there*, thither, a particle of place. שם a name, put upon, or placed and substituted for a person or thing. שמות names. שמים the heavens, the placers or disposers; in which sense the word is literally used in Isai. v. 20. Mal. ii. 2. שומים a species of onions, so called perhaps from the regular disposition of their involucra, somewhat resembling the disposition of the orbits of the planets in the heavens, Numb. xi. 5. שממית the spider, Prov. xxx. 28. which places or disposes the threads of her web with wonderful exactness.—שם and ישם to be or make *desolate*, and to be *astonished in mind*. שממון, שמה, שממון, משמה defolation, astonishment. ישימון wilderness or desolate place.—נשם to *breathe*. נשמה breath. נשמות souls, Isai. lvii. 16. תנשמת the mole, rather the chameleon, having its mouth always gaping for the air, on which it is said to live, Lev. xi. 30. the swan, rather some species of the owl, which breathes in a strong audible manner, as if snoring, Lev. xi. 18. Deut. xiv. 16.

שמאל, שמאל, שמאלית, שמל; שמלי, the *left*, left hand. שמאל go or turn to the left.

שמד to *destroy*, demolish.

שמח to *rejoice*, or be glad. שמחה joy, gladness.

שמט to *loose or let go*, render'd, to release, Deut. xv. 2, 3. discontinue, Jer. xvii. 4. throw down, or rather, let her drop, 2 Kings ix. 33. let it rest or let it alone, Exod. xxiii. 11. shook and stumbled, rather, they had discharged, 2 Sam. vi. 6. 1 Chron. xiii. 9. overthrown, rather, discharged, Psal. cxli. 6. שמטה a release, Deut. xv. 1, 2, 9. xxxi. 10.

שמך, שמיכה a *rug or blanket*, Judg. iv. 18.

שמלה a *cloth*, clothing, raiment, apparel. (שמל, שמל for שמאל. See above.)

שמן to be plenteous, *to abound, or superabound*, Isai. xxx. 23. to be or become fat; oil, ointment. משמן fatness, fat, fat place.—שמונה, שמונה eight; the superabundant number



number; seven being the number that denotes fulness or sufficiency. שמונים, שמנים eighty. שמינית, שמיני eighth. אשמים desolate places, Ifai. lix. 10. which may be from שמם; but it may as well be render'd here, fat or plentiful places.

שמע to *hear*, hearken, hearken to, obey, understand. השמיע to cause to hear, publish, proclaim, tell, shew, make a sound, or noise. שמעה, שמעה report, tidings, fame, rumour. שמעות causing to hear, Ezek. xxiv. 26. משמע hearing, Ifai. xi. 3. משמעה bidding, 1 Sam. xxii. 14. guard, or at his command, 2 Sam. xxiii. 23. 1 Chron. xi. 25. obedience, Ifai. xi. 14.

שמץ a *very little*, Job iv. 12. xxvi. 14. שמצה shame, or the being very little and contemptible, Exod. xxxii. 25.

שמר to *keep*, keep safe, observe, watch, take heed, beware. שמרה, משמר a watch, ward, guard, office. משמרה a charge, watch, office. אשמורה night watch. שמרים lees or dregs preserved at the bottom of the vessel and preserving the wine, Psalm lxxv. 8. Ifai. xxv. 6. Jer. xlviii. 11. Zeph. i. 12. שמיר briars used in fences to guard and preserve corn, &c. שמיר an adamant, or some hard stone, Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12. Connection uncertain. (משמרות nails, for מסמרות, Eccl. xii. 11.)

שמש the sun, or *solar light*. שמשות windows to admit the solar light, Ifai. liv. 12.

שן a *tooth*, ivory: the crag or tooth of a rock, 1 Sam. xiv. 4, 5. Job xxxix. 28.—שנן to *whet or sharpen*, Deut. xxxii. 41. Psalm lxiv. 3. cxl. 3. teach diligently, whet or sharpen, that they may penetrate deep, Deut. vi. 7. שנון sharp or whetted. השתונן to be pricked, Psal. lxxiii. 21. שנינה a taunt or bye-word, i. e. a keen, sharp cutting reflection.—שנה to *double or repeat*, do a thing over again, to do it over again in a different manner, to change or alter. השתנית disguise one's self, 1 Kings xiv. 2. שונים, שנות diverse or different. שנים, שני the number two, plural masculine; but in the feminine 'tis שנים as it were for שנית.—שנית second;



second, second time, the other. משנה double, second, next: a copy or duplicate, Deut. xvii. 18. Josh. viii. 32. משנים fatlings, or two years old sheep which for age were the choicest, 1 Sam. xv. 9. שנה a year, in which time all the seasons revolve and return. שני twice dipped or double dyed, scarlet or crimson.—שין *urine*, 2 Kings xviii. 27. Isai. xxxvi. 12.—ישן to *sleep*, to be in a sound sleep. נושן to remain long in the same state, as it were asleep, unmolested, Deut. iv. 25. ישן, נושן old store, or provision, or other things which have continued long in the same situation. שנה sleep: written שנה Psal. cxxvii. 2.—שנא to hate or *be divided in affection*. שנאת hatred, Eccl. ix. 6. (שנה for שנא) to change or be changed, 2 Kings xxv. 29. Eccl. viii. 1. Lam. iv. 1.) שנים angels, Psalm lxviii. 17. perhaps meaning, doubled, and so from שנה.

שנב a window or casement, Judges v. 28. Prov. vii. 6.

שנהבים *ivory*, 1 Kings x. 22. 2 Chron. xix. 21. from שן a tooth.

שנס to *gird up*, 1 Kings xviii. 46.

שס and שסה to *spoil or rifle*: written שאס in Jer. xxx. 16. and שוש in Isai. x. 13. משסה a spoil or booty.

שסע to *part or cleave asunder*: a cleft: stayed or parted them from their purpose, 1 Sam. xxiv. 7.

שסף to *cut or hew in pieces*, 1 Sam. xv. 33.

שעה to *turn the eyes*, to turn them to an object, to respect, look or regard; to turn them from, look or turn away, Job vii. 19. xiv. 6. Psalm xxxix. 13. Isai. xxii. 24. shut, rather turn away, Isai. vi. 10. to be dim, rather turned away to wrong objects, Isai. xxxii. 3. למשעי to supple, rather, to my aspect or favourable regard, Ezek. xvi. 4. השתע in Hithpael, to turn one's self or look about every way in terror, or to be dismayed, Isai. xli. 10, 23.—שעשע to turn this way and that in sport or play, with delight; to delight: to play, Isai. xi. 8. to be dandled, Isai. lxvi. 12. השתעשע in Hithpael, to delight one's self: to cry out, in the margin, take pleasure, Isai. xxix. 9. שעשע delight, pleasure.



— שוע to *cry out aloud*. שועה, שוע a cry: this sense seems to be taken from the sound of the word. — מושיע to *save*, deliver, be in safety. שוע a favour. מושעה, תשועה, ישועה, ישע salvation, deliverance, safety, help, welfare, victory. שוע rich, Job xxxiv. 19. bountiful, Isai. xxxii. 5. riches, Job xxxvi. 19. being the cause or effect of safety or salvation.

שעט *stamping*, Jer. xlvii. 3.

שעטו linen and woollen mixt, Lev. xix. 19. Deut. xxii. 11.

שעל the *hollow* of the hand, Isai. xl. 12. a handful, 1 Kings xx. 10. Ezek. xiii. 19. שועל, שועל a fox, which makes holes in the earth and dwells in such burrows. משעול a hollow, narrow path, Numb. xxii. 24. שוען to *lean upon*, to rest, stay, or rely upon. משען, משענה a stay, or staff.

סעף *thought or reflection*, Job iv. 13. xx. 2. שעה, שעה for *thought or opinion*, 1 Kings xviii. 21. Psalm cxix. 113.

שער a *gate*. שוער, שער a porter. מאה שערים an hundred fold, Gen. xxvi. 12 supposed to mean, an hundred of such statute measures as were kept at the gates of the cities, where antiently the markets and courts of judicature were held.—שער, שער hair, hairy. שער, שער barley, bearded as with hair. שער hairy goat or kid. שער a kid. שער some hairy deity worshipped in Egypt, or rough hairy animal, rendered, satyr, Isai. xiii. 21. xxxiv. 14. devil, Lev. xvii. 7. 2 Chron. xi. 15. שער small rain whose drops in falling resemble hairs, Deut. xxxii. 2. שערם vile, viz. figs, Jer. xxix. 17. which when corrupt are covered with a mildew, making them look hairy. The two ideas of a *gate* and *hair* may possibly be joined under the idea of rising or standing in an *erect position*. (שער thinketh, Prov. xxiii. 7. here the meaning and connection are uncertain.)—שער, שער a *horrible storm* or tempest, Isai. xxviii. 2. Job ix. 17. Nahum i. 3. horror, Job xviii. 20. Ezek. xxvii. 35. xxxii. 10. to hurl or



or take away, as with a storm, Job xxvii. 21. Psalm lviii. 9. to be horribly afraid, to fear or dread, Deut. xxxii. 17. Jer. ii. 12. Ezek. xxvii. 35. xxxii. 10. נשערה tempestuous, Psalm l. 3. השתער in Hithpael, come like a whirlwind, Dan. xi. 40. שערורה an horrible thing, Jer. v. 30. xxiii. 14. שעררת Jer. xviii. 13. and שערוריה Hosea vi. 10. the same. This sense of the word is much the same with that of סער, so the ש may be for ס; or it may be connected with the foregoing, as in a great fright the hair stands an end.

שפה, plural שפות, שפתות a *lip*, language, speech or sentiment: shore, brink, brim, bank, border, edge, side. (השפות dung, Neh. iii. 13. for האשפות from אש.)—שפי a *high place*. נשפה high, Isai. xiii. 2. שפו stick out, Job xxxiii. 21.—שוף to *bruise*, Gen. iii. 15. Job ix. 17. (שוף to cover, Psalm cxxxix. 11. perhaps for שאף to swallow up.) שפות cheese bruised and crushed in the making, 2 Sam. xvii. 29.—ישף, a *jasper*, Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13.—נשף to blow, or *impell with a current of air*, Exod. xv. 10. Isai. xl. 24. The twilight or impulse of air on the evening edge: 'tis once used for the dawn of the morning, Psalm cxix. 147. ינשוף the owl, which flies abroad in the twilight, Lev. xi. 17. Deut. xiv. 26. Isai. xxxiv. 11.—שפיפן the adder, or a serpent of the *viper kind*, Gen. xlix. 17.

שפח to smite with a scab; rather, to reduce to a state of *subjection*, Isai. iii. 17. שפחה a maid servant or slave. משפח oppression or subjection, Isai. v. 7. משפחה a family subject to its master.

שפט to *regulate*, judge, determine, plead, execute judgment. שופט, שפט a judge. שפוט, שפט, משפט judgment, custom, right, ordinance, order, cause or plea.

שפך to *shed, slip, or pour out*. שפכה an effusion: a slipping or sliding of the steps, Psalm lxxiii. 2. a man's privy member, Deut. xxiii. 1.

שפל to be *low*, lay or bring low, be humble, base. שפלה low place, vale or low country. שפלות lowness, or remissness, rendered idleness, Eccl. x. 18.



שפה the *upper lip*, Lev. xiii. 45. Ezek. xxiv. 17, 22. Micah iii. 7. the hair growing upon it, 2 Sam. xix. 24.

שפן a coney, or *large kind of mouse*, hiding itself in rocks, Lev. xi. 5. Deut. xiv. 7. Psalm civ. 18. Prov. xxx. 26. שפון hid, Deut. xxxiii. 19. for צפון.

שפע, שפעא abundance or affluence, Deut. xxxiii. 19, Job xxii. 11. xxxviii. 34. Ezek. xxvi. 10. a large company, 2 Kings ix. 17. Ifai. lx. 6.

שפק to suffice, 1 Kings xx. 10. to be pleased, Ifai. ii. 6. שפק written ספק, for שפק sufficiency, Job xx. 22. שפק clap, for ספק, Job xxvii. 23. שפק a stroke, put for ספק, Job xxxvi. 18.

שפר, שופר a trumpet or cornet. אשפר a good piece of flesh, 2 Sam. vi. 19. 1 Chron. xvi. 3. perhaps compounded of אש fire and פר a bullock, and so may mean a piece of roasted bullock's flesh. (שפר goodly, fair, or agreeable, Gen. xlix. 21. Psalm xvi. 6. שפרה garnished with a beautiful brightness, Job xxvi. 13. שפרור a splendid pavilion, Jer. xliii. 10. The sense here is taken from the Chaldee.)

שפת, שפתים pots, Psalm lxviii. 13. meaning the two stones or andirons upon a hearth to support a pot, the lying among which denoted abject slavery, being the place allotted for the vilest slaves: hooks, ledges or rails, Ezek. xl. 43. hence שפת to set on a pot, 2 Kings iv. 38. Ezek. xxiv. 3. to place or ordain, Psalm xxii. 15. Ifai. xxvi. 12. משפתים sheepfolds, Judges v. 16. rather, rails wherein cattle were confined: two burdens, Gen. xlix. 14. rather, two rails confining him on each side. שפות, אשפות dung or dung-hill, perhaps a Hebrew name of decency like the word *stool* in English. The radical idea seems to be *the placing of any two things over against each other, to keep what is set upon them or between them in an even position.* (שפת a lip, from שפה.)

שצר little or short, Ifai. liv. 8.

שק a sack, sackcloth.—שקק and שוק to run or move to and fro. שיק overflow or run about; Joel ii. 24. iii. 13. שוק a street, where people are continually moving to



to and fro: the parts of the body which move to and fro, the shoulder, leg, hip, or thigh. תשוקה desire, rather, running to and fro, or attendance, Gen. iii. 16. iv. 7. Cant. vii. 10. שוקקה, שוקקה longing or having appetite, Psalm cvii. 9. Ifai. xxix. 8. referring to the beating or quick motions of the heart when panting or longing. משק a running to and fro, Ifai. xxxiii. 4. בן משק a steward, or son of moving to and fro, Gen. xv. 2. השתקשק to jostle one against another, Nahum ii. 4.—שקה to *water*, moisten, give to drink. תשקק thou waterest, Psalm lxxv. 9. שקת a watering trough. שקוי drink, moisture. משקה, משק a butler or cup-bearer.—נשק to *smack* or *kiss*. נשיקה a *kiss*.—נשק *clashing* with armour, armed, armory, weapons.—נשק to *kindle*, Ifai. xlv. 15. be *kindled*, Psalm lxxviii. 21. burn, Ezek. xxxix. 9. alluding to the *crackling* or *snapping* of fire. This word seems to be taken from the sound made by the kissing with the lips, by the clashing of armour, and by the crackling of fire.

שקד to *watch diligently*, so as to seize every advantage and lay hold of the first opportunity: to hasten, Jer. i. 12. to remain or be carefully watched over, Job xxi. 32. is bound or watched over, Lam. i. 14. an almond, almond tree, which is as it were in haste, taking the first opportunity to blossom before any other tree. משקד made like almonds.

שקט to be *quiet* or *at rest*: quietness.

שקל to *weigh*, to weigh money in receiving or paying it, to estimate. שקל a Shekel, the standard weight among the Israelites, being two hundred, nineteen grains Troy weight, equal in value to two shillings and four pence farthing. משקל weight. משקלת a plummet, or weight at the end of a line, 2 Kings xxi. 13. Ifai. xxviii. 17.

שקם *sycamore* or *sycamine* fruit or tree.

שקע to *sink*, Jer. li. 64. be drowned. Amos viii. 8. ix. 5. quenched or sunk, Numb. xi. 2. השקיע make deep, viz. waters; rather, cause to subside, so to settle and be clear, Ezek. xxxii. 14. to let down or cause to sink, Job



Job xli. 1. שקע deep, rather, subsided or settled, Ezek. xxxiv. 18.

שקערורת *hollow strakes*, Lev. xiv. 37.

שקף to *look at*, look forth, look out, look down: an opening or window to look out at, 1 Kings vi. 4. vii. 4, 5. משקוף the lintel or upper door post, or perhaps the window that was over it, Exod. xii. 7, 22, 23.

שקץ to *abominate*, detest, abhor. שקץ, שקוץ an abomination, or abominable thing.

שקר to *lie or deceive*, speak or act falsely: false, deceitful, lie, falsehood; falsely, wrongfully. משקר wanton or deceiving, Isai. iii. 16.

שרר the *navel*, Job xl. 16. Prov. iii. 8. Cant. vii. 2. Ezek. xvi. 4.—שר and שרה to *have power or authority* as a prince, to rule or reign. Gen. xxxii. 28. Judg. ix. 22. Prov. viii. 16. Isai. xxxii. 1. Hosea xii. 3, 13. a prince, ruler, or captain. שרתי a princess. שרתי the same, Lam. i. 1. שרוחך did sing of thee, Ezek. xxvii. 25. rather, were thy ladies of trade, or principal traders. שורה principal, Isai. xxviii. 25. משרה government, Isai. ix. 6, 7. השיר to make princes, Hosea viii. 4. שרר to bear rule, Esther i. 22. השתרר to make one's self a prince, Numb. xvi. 13. משורה a measure, or certain quantity of liquids prescribed by a governor, Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16. משרת liquor, see שרת (שרית the rest, 1 Chron. xii. 38. remnant, Jer. xv. 11. put for שארית.) שור bracelets, Isai. iii. 19. connection uncertain.—שור to *view or survey* with attention and accuracy, to see, perceive, behold, regard. (שור depart, written for סור, Hosea ix. 12.) שור, שרר a watchful enemy or observer. שררות, שרירות imagination or lust, what the heart earnestly looks at and is set upon. שור an ox or bullock, remarkably steady and attentive in viewing an object. תשרי thou wentest, rather, respectedst, Isai. lvii. 9. תשורה a present in token of respect, 1 Sam. ix. 7. שר, שור a wall, Gen. xlix. 6, 22. 2 Sam. xxii. 30. Psal. xviii. 29. Job xxiv. 11. Jer. v. 10. Connection uncertain.)—שור, or rather שיר, שר to *sing*. שר,



שריון, שריון a song.—שר, שר a finger. משר, משר a coat of mail, breast plate or an habergeon. שר the same, Job xli. 26. This seems to be of a distinct root שרן.—ישר to be *strait, even, level, right*; esteem right, direct: take the strait way, or go direct, 1 Sam. vi. 12. look strait, Prov. iv. 25. right, strait, upright, meet, righteous. ישר, ישר uprightness, equity. מישור, מישור equity, uprightness, a plain or even place; strait, or plain.—נשר to cut or *tear to pieces*, 1 Chron. xx. 3. משר a saw, Isai. x. 15. נשר an eagle, the prince of fowls, eminent for tearing its prey in pieces.—שרשר a chain.

**שׂרַב** parching heat, Isai. xlix. 10. parched ground, Isai.  
xxxv. 7.

שֶׁבֶט, perhaps compounded of שר a prince and שֶׁבֶט a scepter; and means a royal scepter, Esther iv. 11. v. 2. viii. 4. שָׂרָג to *wrap or twist together*, Job xl. 17. Lam i. 14. שֶׁרָגִים branches entangled one in another, Gen. xl. 10, 12. Joel i. 17.

שָׂרָד to be left or remain after the destruction of others,  
 Josh. x. 20. שָׂרִיד one that is thus left. שָׂרָד service,  
 meaning cloths that were always left in the sanctuary,  
 Exod. xxxi. 10. xxxv. 19. xxxix. 1, 41. unless שָׂרָד be  
 here put for שָׂרָת ministry: a line or gage, which sta-  
 tuaries used to mark how much of the wood or stone  
 ought to remain, when the superfluous part is chipped  
 off, Isai. xlv. 13.

שרט to cut or scarify; a cutting, Lev. xix. 28.  
xxi. 5. Zech. xii. 3.

שֶׁךְ the latchet or string of a shoe, *turned first one way and then another to lace on the shoe*, Gen. xiv. 23. Ifai. v. 27. מִשְׁרָכָה traversing, Jer. ii. 23.

שרן a coat of mail, &c. See in שר.  
 שרע to have any thing *superfluous*, Lev. xxi. 18. xxii. 23.  
 השתרע that a man can stretch himself upon it, Isai.  
 xxviii. 20. i. e. not having the redundancy of length  
 or breadth, that is necessary to a man's stretching him-  
 self upon it.

a thought distilling, Psalm xciv. 19. cxxxix. 23.  
from ש which and רעף to *distill*.



שרפה to *burn*: a fiery serpent: a seraph, Isai. vi. 6. משרפה a burning.

שרץ to *breed abundantly as most reptiles do*: a creeping thing; to creep or move.

שרק a choice noble vine, Gen. xlix. 11. Isai. v. 2.

Jer. ii. 21. שרוק principal plant, meaning perhaps the

same, Isai. xvi. 8. שריקות fine, viz. flax, Isai. xix. 9. שרק

speckled or *yellowish*, Zech. i. 8. which is thought to be

the colour of the vine, wine or flax referred to.—שרק

to *hiss or whistle*. This sense is taken from the sound.

שרקה a hissing: shrill bleating, Judg. v. 16.

שרש a *root*, to take root, cause to take root, root out.

שרשת wreathen chains intertwined as the roots of trees,

Exod. xxviii. 22.—שרשרת *chains*.

שרת to *officiate or minister*: wait upon or serve in an honourable capacity. משרת a minister or servitor.

שרת ministry or service. משרת liquor, or any pre-

paration of grapes, Numb. vi. 3. a pan, rather pre-

paration or cookery, 2 Sam. xiii. 9. שרית the rest,

1 Chron. xii. 38. remnant, Jer. xv. 11. put for

שארית.

ששית, ששי *fixth*. שש *fix*. ששת, שש, ששה.—שש *fine linen*. שש

ששית *fixty*. ששה give the *fixth* part, Ezek. xlv. 13.

ששא leave a *fixth* part, Ezek. xxxix. 2. — שוש to

*rejoice*. שושן joy, gladness, mirth. שוש rob,

for שוש, Isai. x. 13.—שיש *fine Parian marble*,

1 Chron. xxix. 2. Esther i. 6.—ישש a very *aged*

*person*, 2 Chron. xxxvi. 17. Job xii. 12. xv. 10. xxix.

8. xxxii. 6.

שושנה a *lily*, a flower of six leaves, so from שש *fix*.

ששם *vermillion*, Jer. xxii. 14. Ezek. xxiii. 14.

שת is put for תש by transposition in the Hithpael of

שלל, שכר, שבח, שחה, שוה, שגע, שבח, שאה,

שפך, שער, שעשע, שעה, שנה, שכן, שמר, שמו,

שרע and שרג, שרר, שקק.

שת and שות to *place, put, lay, set, appoint, dispose*.

שית garment or attire to put on, Psalm lxxiii. 6. Prov.

vii. 10. שית ממני let me alone, i. e. set or remove

thyself from me, Job x. 20. שת, שתות the buttocks

on



on which men sit or place themselves, Ifai. xx. 4.  
 2 Sam. x. 4. שתות foundations on which the building  
 is laid, Pfal. xi. 3. שתחים purposes or foundations,  
 Ifai. xix. 10.—שתה to *drink*: be drunk, Lev. xi. 34.  
 שת drunkenness, Eccl. x. 17. שתיה drinking, Esther  
 i. 8. משתה a feast or banquet attended with drinking.  
 שתי the warp, which consists of a range of threads fixed  
 and orderly disposed in the loom, so from שות (שתים,  
 שתי the feminine of שנים two, put as it were for  
 שנתים).—שית *thorns*.—נשת to *fail* by being exhausted  
 or dried, Ifai. xix. 5. xli. 17. Jer. li. 30.  
 שתל to *plant*. שתלי plants, Psalm cxxviii. 3.  
 שתם open, Numb. xx. 3, 15. to *shut* out, Lam. iii. 8.  
 This latter seems the true meaning.  
 שתן he that *pisseth*.—נשתון a *letter*, Ezra iv. 7.  
 vii. 11. probably a Persian word.  
 שתק to be *calm*, quiet, cease, Psalm cvii. 30. Prov.  
 xxvi. 20. Jonah i. 11, 12.  
 שתר to be *hid*, 1 Sam. v. 9. 'Tis much the same with  
 סתר.

ת

תא a *little chamber*. (יתא he came, Deut. xxxiii. 21. put  
 for יאתא from אחה)—תוא or תאו the Oryx or *Buffalo*,  
 rendered wild ox, Deut. xiv. 5. wild bull, Ifai. li. 20.  
 (תאה desire תאות utmost bounds, Gen. xlix. 26.  
 rather, desirable productions, from אה, which see  
 in או.)  
 תאב to *long for*, Psalm cxix. 40, 174. תאבה a longing,  
 Psalm cxix. 20. (מתאב abhor, Amos vi. 8. probably  
 for תעב by changing letters of the same organ.)  
 תאלה a curse, Lam. iii. 65. from אלה.  
 תאם to *couple together*, Exod. xxvi. 24. xxxvi. 29. to  
 bear twins, Cant. iv. 2. vi. 6. תאם, תאום, תום  
 a twin.  
 תאן a *fig*, fig-tree. See more of תאן under אן.  
 תאר to *delineate*, draw or mark out. Form, lineament,  
 or visage.

Y

תבה



תבה *an ark or hollow vessel*, probably from בה hollow, income, &c. from בוא.—נתב, נתיב, נתיבה a path or high road.

תבל confusion: the world, or the globe mixt of earth and water; from בלל to mingle or confound: see more of בל under תבל.

תבן *straw*. מתבן the same, or the place where straw is put, Isai. xxv. 10. (תבנית a pattern of a building, from בין understanding, &c. from בין.)

תבוסה destruction, from בוס.

תגה sorrow, from יגה.

תגרה blow or conflict, from גר.

יתד a pin, nail, stake: a paddle, Deut. xxiii. 13.

תודה. See ידה.

תה a waste, a chaos without form or regularity, Isai. v. 6.

תהו without form, vain, vanity, emptiness, nothing worth, barren desert. (התיו brought, Isai. xxi. 14.

come ye, Jer. xii. 9. for האתיו from אתה.)—תוה to

mark, see in תו.—נתן to give, &c. This root frequently

loses its last as well as first radical in its formations:

look for it under תן.

תהלה praise, &c. from הלל.

תהום the deep, depth, a deep place.

תוה to mark, make marks, mark out: to limit, i. e.

mark out or set bounds to, Psal. lxxviii. 41. תו a

mark, Ezek. ix. 4, 6. (תוי my desire, Job xxxi. 35.

for תאוי from אוה.)

Look for תוך and תור, leaving out the middle ו.

תוז to cut down or shake off, Isai. xviii. 5.

תונות whoredoms, from זנה.

נתח to cut in pieces; a piece.

תהלה beginning, from הלל—תחלא sickness, &c. from

תחל hope, from יחל under חל.

תחנה supplication, a camp. See under חן.

תחרה surround or enclose one's self, Jer. xxii. 15. con-

tend, or rather, run round with, Jer. xii. 5.—תחרא

an habergeon, or coat of mail, surrounding the upper

part of the body, Exod. xxviii. 32. xxxix. 23.

תחש a badger.

תחת under, beneath, instead of, for, or on account of.

תחת,



תחת, תחתון, תחתיה, תחתית lower, nether, lowest, nethermost, lower part: perhaps from נחת to descend. תכ, תך, תוך *deceit or fraud*, Prov. xxix. 13. Psal. x. 7. lv. 11. lxxii. 14.—תוך *middle*, midst. בתוך, תכו among. תכו *middle*, middlemost. תכו they fit down, or are between, Deut. xxxiii. 3.—תכי, תכי a peacock, 1 Kings x. 22. 2 Chron. ix. 21.—נתך to be poured out, to fuse, melt, or be melted. התוך a melting, Ezek. xxii. 22.

תוכה reproof, &c. See under כה.

תכל, תכלה *blue or violet colour*. תכלה, &c. end, perfection, from כל.

תכן to *adjust with accuracy*, to weigh, measure: to be equal or proportionate: bear up, rather, have adjusted or set firm and sure, Psal. lxxv. 3. direct or adjust to a due proportion, Isai. xl. 13. מתכנת, תכנית, תכן proportion or adjustment; but rendered, tale, sum, measure, pattern, state or composition. — תכון a place or station, from כון.

תל eminent or *raised up*, Ezek. xvii. 22. תל a heap raised up: strength, rather, raised, undemolished state, Josh. xi. 13. תלתל curled, viz. hair, raised up by curling, Cant. v. 11.—תלה to *hang up*. תלי a quiver suspended on the shoulder, Gen. xxvii. 3.—תלא to hang in doubt, Deut. xxviii. 66. bend, or hang after or be inclined to, Hosea xi. 7. תולליו they that wasted us, or laid us on heaps, Psalm cxxxvii. 3. or it may mean, our Lamentations, the authors of our lamentations, and so from ילל.

תלאה weariness, &c. from לאה.

תולד generation, from ילד under.

תלהלה a madman, from להה.

תלם a *furrow*, or *ridge* in a ploughed field.

תלון murmuring, from לון.

תלע a *worm*: scarlet, a colour made of certain small worms. מתלע clothed in scarlet, Nahum ii. 3.—מתלע the jaw teeth or grinders from לתע by a transposition of letters.

תלפיות armory or battlements, compounded of תל raised up, and פיות mouths or openings, Cant. iv. 4.



תמים to *finish*, be ended, be perfect, accomplished, consumed, spent: to sum up or take the total sum, 2 Kings xxii. 4. תם to make an end of. תם an end, Jer. i. 3. perfect, upright. תם, תמה integrity, uprightness, perfection. תמי, תמים Thummim, or perfections. תמים perfect, whole, sound, without blemish or spot, upright, sincere. תמים soundness, Psal. xxxviii. 3. Isai. i. 6. (תמים for תמים coupled together, Exod. xxvi. 24. xxxvi. 29. תמים twins, for תמים, Gen. xxv. 24.)—תמהון to wonder or be *astonished*. תמהון astonishment.—יתום an *orphan*, or fatherless.

תמיד, התמיד *continual*, perpetual, always, continually.

תמוז *Thammuz*, the name of an idol, Ezek. viii. 14.

תמך to *take fast hold of*, uphold, retain.

תמל, אתמול, תמול, תמל *yesterday*, heretofore.

מן in ימן south, from תימן.—מן a likeness, from תמונה

תמר, תמר a *palm tree* תמר, תימר high columns or pillars rising up strait like palm-trees, Cant. iii. 6. Joel ii. 30. תמרור the same, Jer. xxxi. 21.—תמרור exchange, from מר.—תמרור bitterness, from מר.

תמותה death, from מות.

תנין a *dragon*, or *large serpent*; *whale* or *crocodile*. תנינים dragons.—תנה to *talk of* or *rehearse*, Judg. v. 11. to lament or talk with, Judg. xi. 40.—נתן to *give*, grant, give forth or yield, make or cause, deliver to, and the like: 'tis variously rendered and applied, but the idea is perceptible. It frequently loses the last as well as the first radical נ in its formations. נתינים *Nethinims*, persons given to the Priests and Levites for servile offices, most probably the Gibeonites. מתנה, מתן, מתת a gift, —Hence תנה to hire by giving a premium, Hose viii. 9, 10. אתנה, נתנה a reward or hire.

תנובה fruit, &c. from נוב.

תנוך the *tip* of the ear.

תנומה slumber, from נם.

תנופה a wave offering, or shaking, from נוף.

תנור a *furnace* or *oven*.

נתם to *mar*, Job xxx. 13.

תעה to *wander*, *err*, or *go astray*: to cause to err, to seduce: to stagger or cause to stagger, Job xii. 25. Isai.



- xix. 14. תועה error, Neh. iv. 8. Ifai. xxxii. 6. תעתע error, Jer. x. 15. li. 18. מתעתע a deceiver, Gen. xxvii. 12. misused, rather, behaved very wrong or erroneously towards them, viz. the prophets, 2 Chron. xxxvi. 16. (נחעו are broken, Job iv. 10. for נלחעו by a defect of the first radical.)
- תעב to loath or abominate, to be abominable, to act abominably. תועבה an abomination.
- תעודה a testimony, from עוד.
- תעלה aqueduct; cure. תעלל infant, device. See under על.
- תענית heaviness, from ענה.
- תועפות weight of silver, from יעף under עף.
- תער a sharp instrument, razor or penknife: the sheath or scabbard in which a sharp instrument is lodged.
- תפף to play with timbrels, Psal. lxxviii. 25. tabring, Nahum ii. 7. תף, תפת a drum, tabret or timbrel.
- תפוח an apple, apple tree.
- תפל untempered mortar, Ezek. xiii. 10, 11, 14, 15. xxii. 28. unfavoury or insipid, Job vi. 6. indigested, foolish or absurd, Lam. ii. 14. תפלה folly, Job i. 22. xxiv. 12. Jer. xxiii. 13. (תפתל for תתפל thou wilt shew thyself froward, 2 Sam. xxii. 27. from פתל.) — תפלה prayer, from פלל.
- תפיני baken pieces, Lev. vi. 21. for תאפיני, from אפה.
- תפוצה dispersion, from פוץ.
- תפר to sew, Gen. iii. 7. Job xvi. 15. Eccl. iii. 7. Ezek. xiii. 18.
- תפש to catch or take hold of, seize, handle: laid over with, or as it were laid hold of by, Hab. ii. 19.
- תפת, תפתה Tophet, from תפ a drum, so called from the beating of drums or tabors, to drown the cries of the children, who were there burnt to Molech. — נתץ to break, beat, or throw down, destroy: break out, namely the teeth, Psal. lviii. 6. — תוצא a going out, &c. from יצא in צא. — נתק to pull, draw, or pluck asunder, to burst, break, be broken: a dry scall, i. e. a rupture or breach in the skin, found in Lev. xiii. and xiv. 54. אתיק, ארוק a gallery, drawn out or separated from the rest of the building, Ezek. xli. 15, 16. xlii. 3, 5.

תקוה



- תקוה a line, expectation, from קו.  
 תקומה power to stand, from קום.  
 תקן to *set in order, or make strait*, Eccl. i. 15. vii. 13. xii. 9.  
 תקע to *force one thing against or into another*, Exod. x. 19.  
 applied to the fixing or pitching a tent, Gen. xxxi. 25.  
 to the striking hands by way of sponson or suretyship,  
 Job xvii. 3. Prov. vi. 1. xi. 15. xvii. 18. xxii. 26. to  
 fastening as by a nail, Judg. xvi. 14. 1 Sam. xxxi. 10.  
 1 Chron. x. 10. or to fastening or driving a nail, Judg.  
 iv. 14. Isai. xxii. 23, 25. to the thrusting a dagger or  
 dart into the body, Judg. iii. 21. 2 Sam. xviii. 14. to  
 clapping the hands against each other for joy, Psalm  
 xlvii. 1. Nahum iii. 19. and frequently to the blowing  
 or sounding a trumpet by forcing the breath into it.  
 תקע found or blowing, Psalm cl. 3. תקוע a trumpet,  
 Ezek. vii. 14.  
 תקף to *prevail against*, Job xiv. 20. xv. 24. Eccl. iv. 12.  
 תקיף mightier, Eccl. vi. 10. תקף prevailing power  
 and authority, Esther ix. 29. x. 2. Dan. xi. 17.—תקופה  
 revolution, from קף in יקף.  
 תור to *go round or turn about*, in order to investigate or  
 search out. תורים chapmen or merchants who go about  
 to buy or sell wares, 1 Kings x. 15. 2 Chron. ix. 14.  
 תורים spies, Numb. xxi. 1. תר a turn in order or  
 succession, Esther ii. 12, 15. יתור a range or wide  
 place where there is room to range about in quest of  
 food, Job xxxix. 8. תור a row or border; some cir-  
 cular ornament, Cant. i. 10, 11. (תור estate or form,  
 1 Chron. xvii. 17. perhaps for תאר.)—תור, תר a *turtle*  
*dove*, thus called in Hebrew, Latin, and English, from  
 the sound of its cry. (תורה a law, &c. from ירה.)  
 יתר to *stretch beyond*, exceed, excel; to remain over  
 and above, to leave or to be left as an overplus. יתר,  
 יתרה, יותר, מותר, יתרון residue, excellency, abun-  
 dance, profit, pre-eminence. יותר, יתר moreover or  
 further, Eccl. xii. 9, 12. יתר, מיתר a cord, with,  
 or string, particularly as strained beyond its common  
 length. יתרה the caul, the redundancy upon the liver;  
 or the midriff which stretches above the liver all across  
 the whole extent of the thorax.—נתר to move *loosely* or  
*freely*:



freely, so to leap, Lev. xi. 21. to be moved, Job xxxvii. 1. to unloose, Job vi. 9. Psalm. cv. 20. cxlvi. 7. Ifai. lviii. 6. drove asunder or dissolved, Hab. iii. 6. (יתן he maketh, 2 Sam. xxii. 33. probably for the word used in the parallel place, Psalm xviii. 32.) נתר nitre, Prov. xxv. 20. Jer. ii. 22. being readily dissolved in liquids.

תרבות multitude, &c. from רב.

תרזה the cypress, or rather the *Ilex*, a species of the oak, Ifai. xlv. 14.

תרומה heave-offering, from תרם.—תרמה deceit, from רמה, both under רם.

תרן a long high pole, a mast or beacon. Ifai. xxx. 17. xxxiii. 23. Ezek. xxvii. 5.

תרועה shouting, &c. from רוע.

תרופה — Teraphim; some kind of images. — תרף medicine, from רפא.

תרשיש *Tarsish*, the name of some place, and of a precious stone; but undetermined by the learned.—תירש new wine, see under רש.

תש an *he-goat*. — נתש to extirpate, root out, pluck up: destroy, Psal. ix. 6. Jer. xii. 17. forsaken, Jer. xviii. 14. — שאה noise, see תשאות.

תשובה a return. תושב a sojourner. See under שב.

תשה in ישה &c. from ישה reality, &c. from תשיה.

תשום a putting, from שום.

תשעי, תשיעי ninety. תשעים nine. תשעה, תשע ישע falvation, from תשועה.—תשעית, תשעית in שע.

תשוקה desire, &c. from שוק.

תותה a dart or some *missive weapon*, Job xli. 29.







# THE CONSTRUCTION AND RATIONALE OF THE HEBREW TONGUE.

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**T**HIS language, which is written and read from right to left, is doubtless the most ancient now existing, and was most probably the original one; being formed upon the most easy, natural, and simple principles.

By comparing the alphabets of the several learned languages together, observing the order in which the letters stand, and, at the same time, consulting nature as to the various articulate sounds formed by the organs of speech, we shall find reason to conclude that the several Hebrew letters have the following powers or sounds appropriated to each: but to make out this distinctly, would require a treatise of itself, on the nature of pronunciation, and the original powers of letters.

Here then you have the usual name, with the form or figure, and the power or sound of each letter.

Aleph א. A. broad, as it is pronounced in the words  
*all, war, &c.*

Beth ב. B. as in *but, by, rob, &c.*

Gimel ג. G. hard, as in *go, gain, &c.*

Daleth ד. D. as in *do, day, &c.*

He ה. E. sounded as in *were, there, commonly*  
*expressed in English by ea, as in tear,*  
*bear, &c. or by a with an e final, as*  
*in rare, care, &c.*

Vau ו. U. It has the sound of *oo* in English, as in  
*moon, soon, &c. which when before a*  
*vowel, becomes w, as in we, want,*  
*&c. or it has the sound of v, its cor-*  
*respondent semiconsonant, as in vine,*  
*vow, &c.*

Z

Zain



|        |    |     |                                                                                                                                                                                             |
|--------|----|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Zain   | ז. | Z.  | as in <i>zeal</i> , <i>maze</i> , &c.                                                                                                                                                       |
| Heth   | ח. | H.  | The distinct audible aspirate, as in <i>how</i> , <i>hart</i> , &c.                                                                                                                         |
| 'Feth  | ט. | Th. | as in <i>thick</i> ; or the same sound softened, as in <i>thee</i> ; either of which may be used according to the ease of pronunciation: it is much the same with the Greek <i>Theta</i> θ. |
| Jod    | י. | J.  | in French, or <i>ee</i> in English, before a consonant; but before a vowel, it becomes the correspondent semivowel <i>y</i> , as in <i>year</i> , <i>young</i> , &c.                        |
| Caph   | כ. | Kh. | the aspirated K. It is an articulation scarcely known in the English, but is very familiar in the Welch; in which language it is written <i>ch</i> .                                        |
| Lamed  | ל. | L.  | as in <i>lord</i> , <i>love</i> , &c.                                                                                                                                                       |
| Mem    | מ. | M.  | as in <i>man</i> , <i>me</i> , &c.                                                                                                                                                          |
| Nun    | נ. | N.  | as in <i>no</i> , <i>now</i> , &c.                                                                                                                                                          |
| Samech | ס. | Sh. | as in <i>shall</i> , <i>show</i> , <i>rash</i> , &c.                                                                                                                                        |
| Oin    | ע. | O.  | as in <i>no</i> , <i>so</i> : or its correspondent semiconsonant, being an obscure O, in the throat, expressed in English by <i>ng</i> , as in <i>sing</i> , <i>wrong</i> , &c.             |
| Phe    | פ. | P.  | as in <i>put</i> , <i>peace</i> , &c. or the same sound aspirated, <i>ph</i> as in <i>phrase</i> ; either of which may be used, as is most convenient in pronunciation.                     |
| Jaddi  | צ. | J.  | soft, as in the French; and is the same with the sound of <i>s</i> in the English words <i>treasure</i> , <i>measure</i> , <i>pleasure</i> .                                                |
| Koph   | ק. | K.  | as in <i>kill</i> , <i>king</i> , &c.                                                                                                                                                       |
| Resh   | ר. | R.  | as in <i>run</i> , <i>rest</i> , &c.                                                                                                                                                        |
| Sin    | ש. | S.  | as in <i>sin</i> , <i>set</i> , &c.                                                                                                                                                         |
| Tau    | ת. | T.  | as in <i>to</i> , <i>at</i> , &c.                                                                                                                                                           |

It is remarkable, that in this alphabet each letter has a distinct simple sound: and that all of them together express *all* the single articulations (save one) that are found in any of the learned languages, and perhaps in any other language



language whatsoever; which is much more than can be said in favour of any other alphabet.

The only simple sound not found here is the flat *a*, as pronounced in *bat*, *hat*, &c. Now, as in many Hebrew words several consonants meet together, so that they cannot be pronounced without the interposing or supplying of some vowel, this flat *a* will answer that purpose: however, the learner may use either this or any *short* vowel as thus supplemental; so that he takes care to pronounce the textual vowels long and distinctly.

It is not unlikely that the Hebrew as well as the Greek was antiently written without any division of the words; for it has five letters called *finals*, which were not to be used, but at the end of words; and therefore must be of great use to certify (when necessary) where a word ended.

They are written thus,

|            |   |               |    |
|------------|---|---------------|----|
| Caph final | ך | _____         | כ. |
| Mem        | ם | _____         | מ. |
| Nun        | ן | instead of נ. |    |
| Phe        | ף | _____         | פ. |
| Jaddi      | ץ | _____         | צ. |

There are but three exceptions to this, in all the Hebrew bible; two respecting the letter מ. In Neh. ii. 13. המ is written for המ, and in Isai. ix. 7. we have למרבה for למרבה, and one respecting נ. In Job xxxviii. 1. we have מן for מן.

The Hebrews make use of their letters for numbers, taking in the five final letters: and so the numeral power of each letter stands thus.

א 1. ב 2. ג 3. ד 4. ה 5. ו 6. ז 7. ח 8. ט 9.  
 י 10. כ 20. ל 30. מ 40. נ 50. ס 60. ע 70. פ 80.  
 צ 90. ק 100. ר 200. ש 300. ת 400. ך 500. ם 600.  
 ן 700. ף 800. ץ 900.

It has been laid down for a rule, that letters of the same organ may be exchanged for each other. But these instances are very rare, and are taken notice of in the Lexicon, in their proper places. However, it must be owned, that the four vowels א, ה, ו, י, are each of them sometimes omitted, and are sometimes redundant; especially the ו and י: and are sometimes exchanged one for another.



Hebrew *Words* are usually divided into *Primitives* and *Derivatives*; and the *Letters* into *Radicals* and *Serviles*.

*Primitive* words, called also *Roots*, are such as express any radical or natural idea or action; and may be of almost any part of speech. And as this language consults brevity, a primitive word has never less than two nor more than three letters. It is evident that 22 distinct single letters would fall exceedingly short of expressing all radical ideas; and two of these 22 letters compounded every way would make but 22 times 22 roots, equal to 484; which is still a number not large enough for the present purpose: but three letters compounded every possible way would be quite sufficient, being 22 times 22 times 22, equal to 10,648; and therefore there could be no necessity in any language, that any one primitive word should have more than three letters.

Those words which are composed of more than three letters are certainly *compounds*; though we cannot give a distinct rational account of the composition of such words in all cases.

*Derivatives* are such as are derived from their primitives, and are distinguished from them by the addition of servile letters. Wherefore,

Hebrew *Letters* are usually divided into *radicals* and *serviles*. Radicals are such of which a root is composed, and serviles are such as serve for the variation of the root,

Any of the letters of the alphabet may be radical, or make a part of the root; but some of the letters, viz. such as are most *easily* pronounced are used for serviles; because they are best adapted to the most frequent use. These are the vowels א, ה, ו, י, with the נ, ג, and ת, and are commonly called *Heemantic*. They are applied to various uses, both in nouns and in verbs and other parts of speech, by being prefixed, affixed, or inserted; just as in other languages, a primitive word is varied by prepositions and terminations. There are other letters of the alphabet which are also counted servile: but as they will be found to be derived from *Roots*, we shall shew their use separately. No way of forming the necessary variations of a root could be more easy and expeditious, than by one such letter or two, being thus applied to the root.



א and ת are frequently prefixed to a root, in order to form a noun out of a verb, as אורה a *native*, from זרה to *spring up*, and תלמיד a *scholar*, from למד to *teach*.

מ is sometimes (though but seldom) affixed to a root, to form a noun, as פדיום *redemption*, from פדה to *redeem*: or to form an adverb, as יומם *daily*, from יום *day*. הנם *freely*, from חנן to *be gracious*: but a מ is very frequently prefixed; and for the most part denotes the instrument or means of an action, as מפתח a *key*, from פתח to *open*; מזבח an *altar*, from זבח to *sacrifice*.

נ is prefixed but seldom, forming a few nouns, as נרגן a *whisperer*, from רגן to *mutter*: but it forms a great number of nouns by being affixed, sometimes without and sometimes with a ו preceding it, as קרבן an *offering*, from קרב to *approach* or *offer*. זכרון a *memorial*, from זכר to *remember*.

י by being prefixed forms a few substantives, as יקום a *living substance*, standing or subsisting on the earth, from קום to *stand up*: but is frequently affixed to form adjectives, as חפשי *free*; to denote the ordinal numbers, as שלישי *third*, from שלש *three*, or to express the name of a people, as כנעני a *Canaanite*.

ו or י is sometimes inserted between the second and third radical, or between the first and second, to change a verb into a noun.

ה prefixed to a noun is often *emphatic*, and prefixed to a sentence is *interrogative*, turning it into question; and when affixed to the name of a place, it means *towards* it, and is called ה *local*.

The other uses of these serviles will follow in their proper places.

As in all languages there is a necessity for some marks to distinguish *number* and *gender*; so the Hebrew, which has only two numbers, the singular and plural, and two genders, the masculine and feminine, distinguish them in the following manner.

To distinguish the feminine singular from the masculine, it affixes ה or ת, and sometimes though more seldom, ו, or ית; and for the sake of greater emphasis, it sometimes annexes both the signs of the feminine תה.

N. B.



N. B. The cardinal numbers from *three* to *ten*, (inverting the former rule) when they end in a radical letter are feminine, but when with ה or ת are masculine.

To distinguish the plural from the singular masculine, it affixes ים or ין; and to distinguish the plural from the singular feminine, it changes ה into ות: but if the singular feminine be ות or ית the plural feminine is יות.

Some masculine nouns end as if feminine, and some feminines end as masculines; while some endings are compounded of both, as במה an high place, whose plural is במותים.

When any thing is expressed in the plural form, without ascertaining the precise number, which yet the context requires to be determined; the sense of that *plural* must be restrained to a *dual*. See 1 Kings xvi. 24.

When a noun or participle stands in close connection with a noun immediately following it, or with a pronoun affixed, then it is said to be *in construction*: in this case, the singular feminine changes its ה into ת, and the plural masculine drops the מ. As תורה a law, תורת יהוה the law of the Lord.—מלכים kings, מלכי ארץ kings of a country.

Here the language appears to affect a beautiful and regular uniformity, by making these same marks of the number, gender, and construction, to serve to adjectives as well as substantives, to participles as well nouns: standing commonly thus,

#### Affixes of number and gender.

|                            | Singular. | Plural. | as,                                                    |
|----------------------------|-----------|---------|--------------------------------------------------------|
| Masculine                  | —         | ים, ין  | { מלך a king, sing. masc.<br>מלכים kings, plur. masc.  |
| Feminine                   | { ת, ה    | ות —    | { מלכה a queen, sing. fem.<br>מלכות queens, plur. fem. |
| Masculine in construction, | {         | —       | { מלכי a king of, { plur. masc.<br>in const.           |
| Feminine in construction,  | { ת —     | —       | { מלכת a queen of, { sing. fem.<br>in const.           |

N. B. ים plur. masc. sometimes drops the י; and ות plural feminine often drops the ו.

The



The substantives and adjectives generally agree in number and gender as in other languages; but it is to be observed, that in Hebrew the substantive is always placed in order before the adjective (numeral adjectives excepted) as **אדם חכם** a wise man: but if the adjective be placed first, the verb *to be* is understood; as good is wisdom.

Cardinal nouns of number, having a plural termination are usually joined to substantives in the singular; and vice versa, those that have a singular termination, to substantives in the plural; there being little occasion for a plural mark in such a case.

As to Hebrew *Pronouns* we should have no need to take notice of them in the grammar (they being all to be found in the Lexicon) were it not for the great and remarkable use that is made of them in the very construction of the language, as will fully appear in what follows; and this requires us to mention only the primitive pronouns of the three persons, singular and plural, masculine and feminine.

1st person singular, **אני, אנכי, אתי** *I and me.*

1st person plural **אנו, אנחנו, נחנו** *we and us.*

2d person singular, **אתה, אתך, (fem. את, אתי)** *thou and thee.*

2d person plural, **אתם, אתכם** *ye or you masculine.*

**אתן, אתנה, אתכן** *ye or you feminine.*

3d person singular, **הוא, היא** *he or she; him or her.*

3d person plural, **הם, הנה, זו** *they, them, masculine.*  
**הן, הנה** *they, them, feminine.*

Let a person familiarize these pronouns to his mind, and he will be thereby led into a very considerable part of the rationale of this tongue. For though nothing could be more easy and expeditious, than the method of varying a root by the heemantic letters; yet we shall see much more of the beauty, brevity, and regularity of the Hebrew in the use it makes of these pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory: for

Instead of having and using distinct words in most cases for the pronouns, *me, my, mine; us, our, ours; thee, thy, thine; you, your, yours; him, her, it; his, hers, its; them*



*them, their, theirs;* this language affixes parts of the primitive pronouns to nouns or verbs, and to other parts of speech occasionally, and these are called *pronoun affixes*.

י or אני from *me, my*: 1st person singular.

נו from *us, our, ours*: 1st person plural.

ך, כה, and fem. כי from *thee, thy*: 2d person singular.

כם from *you, your*: 2d person plural masculine.

כן from *you, your*: 2d person plural feminine.

ו, הו, נו, from *him, his*: 3d person singular masculine \*.

ה, נה from *her, hers*: 3d person singular feminine.

הם, המה, מ, מו from *them, their*: 3d person plural masculine.

הן, הנה, ן from *them, their*: 3d person plural feminine.

These affixes commonly change the ה feminine into ת when annexed to a feminine noun or verb, in the same manner as when a feminine is in construction: and when annexed to verbs whose formations cause them to end with ה, ת, תם, תן, or נה, they change ה into ת; ת into תי; תם or תן into תו; and נה into ו; for the sake of more agreeable pronunciation. For the same reason, they frequently have a י or ן inserted just before them.

Further, instead of the distinct words, *I, thou, he; we, ye, they*, used in the English tongue, to denominate the number and person of verbs, the Hebrew generally prefixes the *former* parts of the primitive pronouns, and affixes the *latter* parts of them, to answer that purpose: which brings us on to describe the manner, in which the moods, tenses, numbers, persons, and genders of verbs are formed.

The Hebrew verbs have but *three* moods, viz. the *Indicative*, the *Imperative*, and *Infinitive*.

The *indicative* mood, which declares an action as done, or to be done, has in the Hebrew but *two* tenses. This is a very extraordinary circumstance, since the Greek, Latin, and English, have six or seven or more; and it is the more unaccountable, as one would judge that nature itself must

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\* ו is once put for י after the manner of the Chaldees in Psal. cxvi. 12. תמולתו his benefits, for תמולתו.



require at least *three*, viz. the *past*, the *present*, and the *future*: how then, two tenses can be sufficient to answer the purpose of any language is at first sight difficult to make out. But we must remark, that, in the Hebrew language, it is taken for granted that a person may know by the very scope, drift, and currency of what he reads, whether it is a history of things *past*, a prophecy or promise of things *future*: or a doctrine or moral observation about what is true at *present*, or continually, and the like: so that there is no necessity to distinguish the one from the other by the use of the tenses. And it is very evident that this is not the proper design of them in the Hebrew; for both the tenses, called the *preter* and the *future* are used equally and promiscuously in prophecies or promises of things long to come, and in histories of things long past. So that, when in Hebrew, we are reading history, we must translate the *future* as well as preter tense, as if relating what is past; and in prophecy, we must explain the *preter* as well as future tense, as speaking of things to come. Therefore the chief design of these two tenses in the Hebrew, is to express the relation of one action or event to another in the currency of the same paragraph, whether it be history or prophecy. The *preter* tense expresses what is relatively past in regard to what stands in the future tense; and, vice versa, the *future* expresses what is relatively past, in regard to what stands in the preter tense. If then we consider language in this natural and easy light, we shall see that there is no occasion for any more than two tenses; and, if in reading the Hebrew language, we conceive as if we ourselves were present, when the transactions, referred to in prophecy or history, pass; we shall see the meaning, propriety, and use of the two tenses.

The preter and future are distinguished from each other in a very plain and natural way; for, in the *preter*, the signs of the persons are affixed to the root, thereby placing the verb itself *behind*, to denote the action being past; and in the *future*, the signs of the persons are prefixed, thereby casting the verb *before*, to denote the action to be future: only there is no prefix nor affix to the third person



singular masculine in the preter, that being naturally used in language with the greatest frequency.

To express the number and person under each of the tenses, the primitive pronouns are affixed or prefixed to the root in a very regular and easy manner: for generally speaking, the former part of them are prefixed, and the latter affixed.

In the *preter* tense, the latter part is affixed, and this tense accordingly stands thus,

The numbers 1. 2. 3. standing for the person: f. for singular; p. for plural; m. for masculine; f. for feminine; and c. for common.

|                                             |       |                 |
|---------------------------------------------|-------|-----------------|
| 3. f. m. is the mere root,                  | פקד   | he did visit.   |
| 3. f. f. affixes ה feminine,                | פקדה  | she did —       |
| 2. f. c. affixes ת from את thou,            | פקדת  | thou didst —    |
| 1. f. c. affixes י from אני I,              | פקדתי | I did —         |
| 3. p. c. affixes ו from מו they,            | פקדו  | they did —      |
| 2. p. m. affixes כ from אתם }<br>ye, mas.   | פקדתם | ye (mas.) did — |
| 2. p. f. affixes נ from אתן }<br>ye, (fem.) | פקדתן | ye (fem.) did — |
| 1. p. c. affixes נו from אנו we             | פקדנו | we did —        |

In the *future* tense, the former or middle part of the pronouns is generally prefixed to signify the persons, while the latter part is affixed to denote the number and gender, thus:

|                                                                         |       |                    |
|-------------------------------------------------------------------------|-------|--------------------|
| 1. f. c. prefixes א from אני I,                                         | אפקד  | I will visit.      |
| 2. f. m. prefixes ת from אתה }<br>thou                                  | תפקד  | thou (mas.) wilt — |
| 2. f. f. prefixes ת and affixes י }<br>from אתי thou, fem.              | תפקדי | thou (fem.) wilt — |
| 3. f. m. prefixes י from הוא he                                         | יפקד  | he will —          |
| 3. f. f. prefixes ת taken per- }<br>haps from ת fem.                    | תפקד  | she will —         |
| 1. p. c. prefixes נ from אנו we                                         | נפקד  | we will —          |
| 2. p. m. prefixes כ from אתם }<br>ye; and affixes ו for the }<br>plural | תפקדו | ye (mas.) will —   |



- |                                                              |   |                          |
|--------------------------------------------------------------|---|--------------------------|
| 2. p. f. prefixes ת, and affixes נה, from אתנה ye, fem.      | } | תפקדנה ye (fem.) will—   |
| 3. p. m. prefixes י from היא he, affixing a ו for the plural |   | יפקדו they (mas.) will—  |
| 3. p. f. ——— is the same with 2. p. f.                       |   | תפקדנה they (fem.) will— |

This is the whole construction of the two tenses of the *Indicative* mood: while the *Imperative* mood, is nothing but a part of the future tense contracted, taking the second person singular and plural, masculine and feminine, and casting away the prefix ת. And we know that the sense of the imperative is future, expressed with brevity; as *thou shalt love*, is the same with *love thou*. Hence the imperative stands thus:

- |          |                         |
|----------|-------------------------|
| 2. f. m. | פקד visit thou, (mas.)  |
| 2. f. f. | פקדי visit thou, (fem.) |
| 2. p. m. | פקדו visit ye, (mas.)   |
| 2. p. f. | פקדנה visit ye, (fem.)  |

The *Infinitive* mood is commonly the naked root, and signifies the mere radical idea, or action, expressed by the verb.

N. B. In the future tense, and in the imperative and infinitive moods, a ו is often found inserted between the second and third radicals; as אפקוד, I will visit. פקוד, visit thou, or, to visit.

This language, in order to make the greatest advantage of a root, has *three*, or (as they may be considered) *five* conjugations: whereby not only the same root which is *active* may become *passive*, as in other languages; but likewise the root is varied, so as to signify not only the *doing* an action, but the *causing it to be done*: and besides, the root is so applied sometimes as to make the action *reciprocal*, an action upon one's self. From hence arise the conjugations, which may be reckoned *five*: thus,

1. The *simple active*, which is what you have represented above, throughout the moods, tenses, numbers, and persons; and is called *Kal*. And the same variations



are denoted in the same manner in all the rest of the conjugations.

2. The *passive* of the former, called *Niphal*, is formed only by prefixing נ in the preter tense and participle; and ה in the imperative and infinitive, to the simple active: as נפקד he was visited. The future of *Niphal* is the same with that of *Kal*.
3. The *casual active*, generally signifying the causing of a thing to be done, which is called *Hiphil*; and is formed in the preter tense and the imperative, by prefixing ה and inserting י between the second and third radical, as הפקיד he caused to visit: but the inserted י in this conjugation is often omitted; and the ה prefixed is dropped before another servile forming the tense, or the participle.
4. The *casual passive*, called *Hophal* or *Huphal*, is formed from *Hiphil*, dropping the characteristic י: and in some imperfect verbs it prefixes א immediately before the first radical, after the prefix ה or other verbal prefixes: and denotes, *to be done*, or *to be caused to be done*.
5. The *reciprocal* conjugation, called *Hithpael*, is formed by prefixing הת to the preter, the imperative, and infinitive; but, in the future tense and the participles, the ה is dropped, and only ת is prefixed immediately after the verbal prefixes; as התקדש he sanctified himself, יתקדש he will sanctify himself. This conjugation is often used in the passive sense; but generally and most properly means *an action upon one's self*.

In this conjugation, when ס or ש is the first radical, the ת is put immediately after it, as השתמר he kept himself, for השמר, and when the first radical is צ, the ת is not only thus transposed, but changed into ט as נצטדק we will justify ourselves; for נתצדק; this is done for the sake of ease in pronunciation.

Thus extensive is the use which this language makes of a root, only by prefixing or inserting a letter or two.

The



The participles are formed out of verbs in the same brief and easy manner, only by inserting ו, or prefixing מ.

|                    |                          |                                |
|--------------------|--------------------------|--------------------------------|
| פָּקַד or מִפְּקָד | he that visited,         | called the participle of Kal.  |
| פּוֹקֵד            | he that visits,          | ——* Benoni Kal.                |
| פָּקוּד            | he that is visited,      | —— Pahul Kal.                  |
| נִפְקָד            | he that was visited,     | —— the participle of Niphal.   |
| מִפְקִיד           | he that caused to visit, | —— the participle of Hiphil.   |
| מִפְקָד            | he that was visited,     | —— the participle of Hophal.   |
| מִתְפַּקֵּד        | he that visited himself, | —— the participle of Hithpael. |

All which are declined in number, gender, and construction, as the substantives and adjectives.

The verb naturally agrees with its nominative case in gender, number, and person: but if they disagree in gender, 'tis to denote excellency or disgrace, according as the nominative is masculine or feminine: when they disagree in number, it denotes distribution; they, i. e. *each of them*, or *every one of them*. And when two nouns are in construction, the one singular, the other plural, the verb may agree in number with either of them: but when אֱלֹהִים being plural masculine, means the true God; it is often joined with verbs singular, to express the unity of the essence.

The ו prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers; just as *and* does in English.

There being in all languages frequent necessity for *conjunctions* and *prepositions*; the Hebrew likewise has such, which are called *usual prefixes*; but 'tis observable that they are nothing but parts of words which signify the same, or nearly the same, as the prefixes themselves do: thus,

ו prefixed, intimates connection, and means *and, or, but, yet, &c.* from ו a hook.

\* Benoni, i. e. intermediate; because it generally signifies the intermediate time between past and future; i. e. the present.



ב prefixed, means *in, into, &c.* from בָּה hollow, or בֵּית within.

כ ————— *as, so, according to, &c.* from כֹּה thus, so.

ל ————— *to, unto, &c.* from לָ meaning the same.

מ ————— *from, out of, more than, &c.* from מֵן which means the same.

ש ————— *which relative, or that casual; from the relative pronoun אֲשֶׁר.*

These prefixes are or may be used, in all possible cases, to nouns or verbs, or pronouns, and the like: by which means it sometimes comes to pass, that a Hebrew word may be compounded of mere serviles, as בִּי *in me*: or rather such words are compounded of two distinct roots contracted, as בְּךָ *in thee*, compounded of ב *in*, from בָּה and ךָּ *thee*, from אַתָּה thou.

The prefixes ב, כ, ל, מ, prefixed to a verb make it of the infinitive mood. These prefixes with the addition of י, פִּי, or מו sometimes make distinct words, and signify the same as the prefix itself does without the addition: thus בְּדִי *in*, כִּמו *as*: these additions are called *Syllabic Adjections*.

The other conjunctions and prepositions, &c. are found in the lexicon.

The letters usually called *paragogic*, which are occasionally found at the end of some words, and seem to be superfluous, are not so in reality. For,

א paragogic is annexed to the persons of verbs ending in א by way of emphasis, after the manner of the Arabians.

ה paragogic is annexed to the preter and imperative of the second person masculine, to distinguish it from the feminine; in other cases it seems to be *emphatical*.

י paragogic is added to a noun in construction, which may be by way of emphasis: and is thus distinguished from י a pronoun affix, that being never annexed to a word in construction.

י paragogic frequently adheres to infinitives, nouns and



participles, and sometimes even to particles, probably for the sake of ease or pleasure in pronunciation.

י paragogic is annexed to persons of verbs ending in י or י evidently for the sake of more elegant and agreeable pronunciation, as the letter י is in the Greek language.

ת paragogic is annexed to three infinitives, יבשת to *be dry*, יכלת to *be able*, and שנאת to *hate*.

Upon a general review of all the serviles and their uses, it will be found that י and י may be servile in any part: א, ה, כ, מ, נ, and ת can be regularly servile, only when prefixed or affixed; while ב, ל, and ש can be servile only as prefixed to a root. This observation may be helpful towards finding out the root in many cases.

The Hebrew being evidently constructed upon the principle of brevity, may be deemed a kind of antient or original *short hand*, wherein both brevity and ease of pronunciation are much consulted.

We naturally choose in composing and writing shorthand, to contract such words as are *most frequently* in use; and in speaking them, we choose to make such alterations as may fit them for being pronounced with the greatest ease and pleasure.

For one or other, or both of these reasons, such liberties are taken in the Hebrew tongue with those words as are of the most general and frequent use; whereby it comes to pass, that there are many *imperfect* roots: and 'tis very observable, that such roots are, generally speaking, of this kind; and are therefore contracted and accommodated as much as possible to the ease of pronunciation.

But the liberties taken in the Hebrew are comparatively very few, and evidently very reasonable and proper, consisting only in writing a single letter for a double one, or in occasionally leaving out vowels as א, ה, ו, י which is done for the sake of brevity: or in changing ה into ת, or י, for the ease of pronunciation; and sometimes changing the first radical י into ו to distinguish the passive or casual, from the active.

Imperfect roots are reckon'd of *two* sorts. Those verbs which drop or change any *vowel*, belonging to the root



are called *quiescent*: those which drop any radical *consonant*; are called *defective*.

The *Quiescent* verbs are as follow.

1. When the א is the first radical, it is sometimes occasionally dropped; and is always lost in the first person singular future; lest two Alephs should come together.
2. When י is the first radical, 'tis dropp'd in the future and imperative *Kal*: 'tis changed into a י in *Niphal*, *Hiphil*, and *Hophal*: and in the infinitive 'tis dropp'd too, but it affixes a ך to compensate the loss. 'Tis likewise frequently thus dropp'd, or changed into י in the derivatives from such roots.
3. When י or י is the second radical, 'tis often dropp'd; especially in the preter *Kal*: and י is sometimes assumed just before the ך or ך affixed in forming the tense. In *Hophal* such a root has י inserted just before its first radical, immediately after the characteristic prefixes.
4. When א is the third radical; 'tis sometimes, though but seldom, irregularly dropp'd: and, in a few instances such a verb assumes ך in the infinitive, after the א, and in the participle *Pahul*, sometimes changes א into י after the manner of the verbs whose third radical is ך.
5. When ך is the third radical, 'tis changed into ך in the third person, feminine, preter; 'tis changed into י before the consonants ך and ך which form the persons; and in the passive participle *Pahul*: 'tis changed into י or ך י in the infinitive; in most other formations it is or may be occasionally dropp'd; especially if there be any affix to the verb. The verb שׁוה to bow down, when in *Hithpael* always assumes a י immediately after the second radical ה, as הִשְׁתַּחוּהוּ he prostrated himself.

*Defective* verbs are as follow.

1. When ך is the first radical, it is for the most part dropp'd after any verbal prefix; and, in the infinitive too, where it affixes a ך to compensate its loss.



The verb נתן to *give*, being used with the *utmost frequency* is often doubly defective; not only losing its first, but likewise its last, radical נ. And for the same reason, the verb לקח to *take*, frequently drops its first radical ל.

2. When נ or ת is the third radical, it is frequently dropped, if a נ or ת succeeds in the formation of the tense; to prevent a disagreeable repetition of the same letter.
3. When the third radical is the second repeated, it is frequently dropped, or assumes a י in its room. A verb of this sort has in *Hophal* a י inserted just before its first radical; and sometimes in *Hithpael*, or other conjugations, it assumes a י between the first and second radical.

Some verbs are doubly imperfect, having a י or נ for their first radical, and ת for the third: the second radical alone being permanent.

Sometimes in these imperfect roots; both of the permanent radicals are repeated, for the sake of *Emphasis*.

These droppings and changings of the radical letters are frequently to be seen in the *derivatives*, as well as in the roots themselves; and 'tis this circumstance chiefly, that makes the investigation of the root to be attended with any difficulty. But this is removed by the plan upon which the foregoing lexicon is formed.

Now let any one review this account of the construction and rationale of the language, and he will see that it has the following remarkable advantages.

Its alphabet has just so many letters as are sufficient to denote all the simple articulations in speech.

It has just so many letters to each primitive or root, as nature itself dictates and necessitates, viz. but two or three.

It has fixed upon those letters for the common serviles, which may be pronounced with the greatest facility.

It varies the root in the most brief and expeditious way,

B b

by



by prefixing, affixing or inserting, only one or two of these serviles.

It has no more moods, tenses, numbers, and genders, than are absolutely necessary.

It distinguishes the tenses and conjugations of verbs in the briefest and most natural way.

It makes the utmost advantage of a root, by varying the meaning, and yet strictly retaining the primitive idea.

It makes the best use of the primitive pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory, and that expresses the meaning in the most brief and expeditious manner.

The most usual and needful prepositions are single letters prefixed, taken from those words in the language that mean what the prepositions themselves do.

To facilitate, as much as possible, the study of the Hebrew Tongue, there is subjoined a Compendious Grammar



# A COMPENDIOUS HEBREW GRAMMAR.

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## I. Of *Letters* and *Reading*.

- 1st. The Hebrews have twenty-two letters, five of which א, ה, ו, י, ע, are vowels; all the rest are consonants. The language is read from right to left.
- 2d. Where there is no vowel between two consonants, supply a short *e* or *a*, in reading פקד pronounce *peked*, דבר pronounce *deber*, and always pronounce the textual vowels long and distinctly.
- 3d. A Root is a word commonly of three letters, from which other words are formed.
- 4th. These letters נט, חסד, קצר, ועפ, are radical, and always make part of the root.
- 5th. The other eleven וכלב, משה, איתן; are servile, and serve for varying the root, and for the grammatical inflections, particles, &c.
- 6th. Servile letters are often radicals, but radical ones never servile, except ט when used for ת.

## II. Of *Nouns*.

*Nouns*, or names, are of two kinds, Substantive, denoting a substance, as טף a drum, תם perfect, integrity; and Adjective, denoting the quality of the substance, as טוב good.

1st. *Hebrew Nouns* have two Genders, masculine and feminine; and two Numbers, singular (denoting *one*), and plural (denoting *more than one*.)

2d. Feminine Nouns are formed, by adding ה or ת to the masculine.

3d. The plural masculine ends in ים or ם, feminine in ות or ית; sometimes the feminine changes ה into ים.

4th. Nouns feminine in the singular change ה into ת in *Regimine*; and Nouns masculine plural in *Regimine*, drop the ם, as מלכי for מלכים, kings; also Nouns feminine, when ending in ים.



Hebrew Nouns are declined as follows. Supply a Noun for the *dash*, and it will stand thus:

|           |                   |      |          |
|-----------|-------------------|------|----------|
| Nom.      | —                 | Voc. | —        |
| Gen. Dat. | — ל of, to or for | Abl. | — ב in   |
| Accus.    | — את              |      | — מ from |

### III. Of Pronouns.

The *possessive* and *verbal* affixes are taken from the following Pronouns:

Singular.

אני, I thou m. אתה, thou f. הוא, he היא, she.

Plural.

אנחנו, We אתם, ye, m. אתן, ye, f.

הם, they, m. הן, they, f.

#### EXAMPLE OF THE POSSESSIVE AFFIX.

|           |               |                     |
|-----------|---------------|---------------------|
| Singular. | י my          | קול, thy voice      |
|           | ך thy, maf.   | —my voice           |
|           | כי, thy, fem. | —thy voice          |
|           | ו, his        | —his voice          |
|           | ה her         | —her voice          |
| Plural.   | נו our        | —our voice          |
|           | כם your, maf. | —your voice, mafc.  |
|           | כן your, fem. | —your voice, fem.   |
|           | ם, them, maf. | —their voice, mafc. |
|           | ן, them, fem. | —their voice, fem.  |

#### EXAMPLE OF THE VERBAL AFFIX.

|           |                |                            |
|-----------|----------------|----------------------------|
| Singular. | ני me          | פקדני he visited me        |
|           | כה, thee, maf. | or כה —he visited thee, m. |
|           | כי, thee, fem. | ך —he visited thee, f.     |
|           | ו, him         | or ו —he visited him       |
|           | ה, her         | or ה —he visited her       |
| Plural.   | נו us          | נו —he visited us          |
|           | כם you, maf.   | כם —he visited you, m.     |
|           | כן you, fem.   | כן —he visited you, f.     |
|           | ם, them, maf.  | ם —he visited them, m.     |
|           | ן, them, fem.  | ן —he visited them f.      |

IV.



IV. Of Verbs.

A Verb signifies, *to do, to be*. In Hebrew there are three conjugations.

1st. *Kal*, denoting simply *to do*, as פָּקַד, he visited; the passive of *Kal* is *Niphal*, prefixing נ to *Kal*, as נִפְקַד, signifying he was visited.

2d. *Hiphil* prefixes ה to *Kal*, and inserts י before the last radical, as הִפְקִיד, and signifies to cause another *to do*. Its passive *Huphal*, drops the י very often.

3d. *Hithpael* prefixes הִת to *Kal*, and denotes the habit or exercise either of the mind or body; as הִתְהַלֵּךְ, *he walked*; is applied to walking either with God or with man, Gen. v. 22. Zech. vi. 7. It also turns upon one's self, as הִתְקַדֵּשׁ, *he sanctified himself*.

4th. Verbs in each conjugation have three moods, 2 tenses, 1 participle, (*Kal* has 2) 3 persons, 2 numbers and 2 genders.

An Example of a Regular Verb in *Kal*.

Supply a root for the *dash*, and you will have the verb, with the affixes and other serviles: thus,

| We.         | Ye.    | They.  | I.   | Thou. | He. | Perfect.     |
|-------------|--------|--------|------|-------|-----|--------------|
| נו —        | תם —   | ו —    | תי — | ת —   | —   | Masculine. } |
|             | תן —   | —      | —    | —     | ה — | Feminine. }  |
|             |        |        |      |       |     | Future. }    |
| נ —         | ו — ת  | י — ו  | א —  | ת —   | י — | Masculine. } |
|             | נה — ת | ת — נה | —    | י — ת | ת — | Feminine. }  |
|             |        |        |      |       |     | Imper. }     |
| Infinitive. | ו —    |        |      |       |     | Masculine. } |
| פקוד or —   | נה —   |        |      | י —   |     | Feminine. }  |

All the difference betwixt the present and past participle is, the present inserts ו after the first radical, as פֹּקֵד and the past, after the second, as פְּקוּד.

Throughout all the conjugations, the affixes are added, and the participles are declined as in *Kal*.

In *Niphal*, the נ is prefixed only to the preterite and to the participle, but ה to the imperative and infinitive.

In *Hiph.* *Huph.* and *Hith.* the formative ה is always dropped after another servile, so throughout the future. ה is prefixed to the participles of each.

*Huph.* is the same as *Hith.* the formative י being dropped, and is often dropped in *Hiph.*

*Hithpael*



*Hithpael* beginning with ש or ס, ת is transposed, as in השתמר for התשמר, and those beginning with צ, ת is changed into ט, thus, נתצדק for נטצדק.

### V. Of Verbs irregular.

*Irregular* verbs are either defective or *reduplicate*.

1st. *Defectives* have only two radicals, either י or נ for their first radical, or ה for the last, and in this case they are *doubly defective*; sometimes dropping both the first and last radical. Verbs of two radicals often insert ו before the latter, and also the former, as יקום from שם, הוקם from קם.

2d. When י is the first radical, it is often dropt, in the future imperative and infinitive of *Kal*, to which last ת is affixed (as קחה, *to take*, from לקח) in *Niph.* and *Hiph.* י is changed into ו.

3d. When נ is the first radical, it is dropped in the future imperative and infinitive of *Kal* (to this last ת is affixed) in the preterite of *Niph.* *Hiph.* and *Hith.*

4th. When י or נ is the first radical, the verb is generally regular in *Hithpael*.

5th. When ה is the last radical, it is often either dropped or changed into י, and before ה servile, it is changed into ת, and generally forms the infinitive by changing ה into ות.

6th. The verb נתן *to give* often drops both the נ's.

7th. The א is often dropped after a servile א. נ and ת before נ and ת servile.

8th. *Reduplicates* are declined regularly; or insert ו for the last radical as גלותי for גללתי in *Hithpael* sometimes in other conjugations, take ו after the first radical, as יעופף from עפף.

### VI. Of the Serviles.

The *Serviles* are these, ת, ש, נ, מ, ל, כ, י, ה, ב, א.

א prefixed, forms the first person singular future, also nouns.

ב prefixed, is a preposition; *in, with, to, for, against*.

ה prefixed, forms the conjugation, *Hiphal* and *Huphal*, is an article, demonstrative, relative; it is a note of admiration and interrogation. Affixed it is a feminine termination; and answers to the English word *wards*, as סדומה *Sodomwards*, or *toward Sodom*. *If, or, even so, then, as, or, &c.*

י pre-



- ו prefixed, is the conjunction, *and* when placed before the first radical, it forms the active participle; before the last radical, it forms the passive participle. Affixed *him, his*; also, the third person plural of verbs, it also forms nouns.
- י prefixed, the third person masculine, singular and plural, placed before the last radical, it is the characteristic of *Hiphal*. It forms nouns. Affixed denotes national names. Masc. plural, in *Regimine*; *me, my*. Second person feminine future and imperative.
- כ according to, like, as, how, when, affixed, *thee, thine*.
- ל is only prefixed; *to, for, upon, by, up, at, with, from*.
- מ prefixed, *from, of, with*, it forms the participle *Hiphal* and *Huphal*. Affixed, *them, their*, masc.
- נ prefixed, forms *Niphal*; also, the first person future plural, and nouns. Affixed, *them, their*, feminine.
- ש prefixed, the particle, *that, who, which*.
- ת prefixed, second person future, singular and plural; second person singular preterite. It also forms nouns.

#### VII. *Of finding the root.*

1st. To find the root, reject all affixes and formative letters. If *three* letters remain, that is the root, as אפקוד, reject ו and א. Root פקד, *to visit*.

2d. If less than three letters remain, add י to the beginning, as יהודה, reject ה, ו, ה, remains ד, to which prefix י and affix ה, the root ידה. Or add נ as from יכו, reject ו and י, remain only כ, to which prefix נ and affix ה, the root נכה, *to strike*. When one letter only remains, as in these examples prefix י or נ, and affix ה or א, then that is the root.

3d. If *two* letters only remain, after rejecting the serviles, that is frequently the root; but if not, prefix נ or י, or insert ו betwixt them; or affix ה; or double the second radical. The verb נתן rejects both the נ's, לקח, rejects ל.

#### VIII. *Of Syntax.*

Adjectives frequently agree with their substantives in gender and number, as איש טוב, a good man. Sometimes a singular adjective is joined to plural substantives, and collective nouns may have an adjective, participle, or verb



verb plural, as *משפטיך*, *ישר*, right are thy judgments, and *עם* *ראים*, the people seeing. *ראים* is plural, *עם* is singular.

1st. A verb generally agrees with its noun in gender, number, and person, as *איש היה*, *the man was*.

2d. The instrument with which any thing is performed, generally stands by itself, and is neither a nominative to a verb, nor governed by any word, as *לשונם יהליקין*, *their tongue, they flatter*, i. e. *with their tongue*. *עשן* *הבית ימלא*, *the house filled, smock*, i. e. *with smoke*.

3d. The substantive verb *to be*, is generally supplied, as *אמלל אני*, *I seek, supply, am*.

4th. Infinitive verbs have often the particles *ל*, *כ*, *ב*, added to them.

For a *Praxis*, take the 11th. verse of the 5th. Psalm. *האשימם*, *destroy them*, reject the verbal pronoun *ם* *them*, remains the preterite imperfect and infinitive of *Hiphil*, which prefixes *ה* and inserts *י* before the last radical; *האשימם*, the plural of *אשם*, *אלהים*, *they shall fall*, reject *ו*, the plural termination, and *י*, the sign of the future, remains *פל*, to which prefix *נ*, the root *נפל*, *to fall*. *ממעצותיהם*, *by their counsels*, reject the possessive affix, *הם* *their* and *י* expletive, because *ת*, the feminine termination, assumes *י* before the affix; *ות*, the plural feminine, the heemantic *מ*, and the preposition *ב*, remains *עצ*, to which prefix *י*, root *יעצ* *to consult*. *רוב*, *in the multitude*, reject the preposition *ב* *in*, the root *רב* contracted for *רוב* *to multiply*. *פשעיהם*, *in their rebellings*, reject the affix *הם* *their*, *י* the plural masculine, the root *פשע*, *to rebel*, or *transgress*. *דיחמו*, *expel them*, reject *מו*, *them*, remains the *Hiphal* of *נדה*, *to force*, the *נ* gives place to the *ה*, which forms *Hiphal*. *כי*, *for because*, an adverb. *מרו*, *they have rebelled*; *ו* is the plural termination, to which *ה* gives place, the root *מרה*, *to rebel*. *בך* *in thee* *ך* the pronoun; *ב*, the preposition *in*.

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A compendious hebrew lexicon adapted to the english language and composed upon a new commodious plan, with a brief account of the construction and rationale of the hebrew tongue ; To which are added a compendious grammar and rules for finding the root

Glasgow 1802

L.as. 282 s

urn:nbn:de:bvb:12-bsb10572200-8